PEARLS OF WISDOM

Swami Sivananda

PEARLS OF WISDOM

By

SRI SWAMI SIVANANDA

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PUBLISHERS' NOTE

The Supreme Being is an Ocean of Wisdom. The individual soul takes dips in it during deep meditation. The sage of Self-realisation dives deep into it, in Samadhi.

Even among sages, it is given only to a few to gather the pearls from the depths of this ocean of consciousness and to return to the shore, to share that wealth with all. Sri Swami Sivanandaji Maharaj is one such sage with a divine mission. The pearls of Wisdom he has gathered during his spiritual dives into the ocean of wisdom, he has presented in this precious book, for the enrichment of our soul.

P.O. Sivanandanagar, 15th April, 1962

Publishers.

Respected Swamiji,

I am thankful to you for your kind letter and also for your kindness in sending me the following five books, Bhakti Yoga, All About Hinduism, Students' Success in Life, The Conquest of Anger and Lord Siva and his worship.

It is simply amazing that you are still so active and writing.

I am deeply grateful to you for keeping me in a soft corner of your heart.

With best regards

Sri Dr. P.T. Raju M.A., Phd.

Head of the Dept: of Philosophy, Jodhpur University

(now at California. U.S.A.)

THE ABODE OF SWAMI SIVANANDA

(By K.N. Uniyal)

The Divine Life Society is the centre of attraction for countless visitors from all parts of the world and people from all over India. Its Ashram is situated at Muni-ki-reti, near Lakshman Jhula. The founder of the Society, Swami Sivananda, also resides here.

Swamiji is a saint of deep compassion and has a love for the mankind. He is hailed as a holy man of divine illumination, whose only mission in life is to serve all beings for their ethical enlightenment, moral uplift, and spiritual advancement.

The Sivanandashram has become the headquarters of the Swamiji's spiritual mission. It is a place of dynamic and spiritual training for all devotees and seekers. Due to his world-wide contacts, Sri Swami Sivananda has made the names of Rishikesh and Tehri well-known in all parts of the world, and raised the culture of India to a position of great veneration and admiration in other countries. Swamiji's message is dynamic and he brings spirituality into practical daily living. It is inspiring to have his Darshan. His teachings and blessings uplift and enrich one's life with inner strength and peace.

Sivanandanagar is a mile northward from Rishikesh town, on the road to Lakshman Jhula. It is a colony that has developed on the ancient site of Muniki-reti, right on the holy banks of the Ganga, wher boats ply between Muni-ki-reti and Swargashram The Ashram is spread over a hill on both sides of the main motor road. The devotees have the Darshat of Swamiji in the Society's office building.

The Society was founded by His Holiness in 1936 for the widest possible propagation of the most pre cious and the best elements of the great culture and living idealism of India. His Holiness has been striv. Ing ceaselessly to bring about a world-wide dissemination of the vital ethical and spiritual idealism of India-the knowledge of Yoga, Vedanta, Dharma and the ideal life of divine virtues, right conduct, selfless service, universal brotherhood, and the unity of life as a whole.

The Society carries the object of a world-wide revival of spirituality through publication of books, pamphlets, and magazines dealing scientifically with the aspects of Yoga and Vedanta, religion, philosophy, and ancient medicine; holding and arranging religious conferences and discourses; establishing training centres for the practice of Yoga and the revival of culture; and taking such other steps from time to time as may be necessary for bringing about a quick moral and spiritual regeneration in the world.

The Ashram has been set up to serve as a model of many-sided altruistic activity, an ideal to copy, and to reveal the essential blending together of all sides of human nature.

An allopathic general hospital attached to the Society with arrangement for indoor patients, is doing valuable service by making available free medical aid to the suffering. Its reputed Ayurvedic Pharmaceutical Works prepare genuine and high quality Ayurvedic medicines that have gained a name in India and abroad. Ayurvedic medicines costing several thousands of rupees are given free every year to the poor patients and Yogic students.

The Sivananda Eye Hospital is also doing a great service to the patients in the neighbouring areas, offering them facilities of indoor treatment. Indoor patients are given free treatment as also free boarding.

The Society's Photo Studio has prepared valuable movie films of the different Yogic exercises and processes. A beautiful temple and a prayer hall pro vide scope for devotional exercises and prayers in an ideal setting. A Yoga Museum serves to give, in brief and at a glance, the essence of Yoga and Vedanta.

The Society also runs a Yoga-Vedanta Forest Academy, which trains students coming from different parts of India and abroad. The Academy is established to impart specialised knowledge of the different techniques of Yoga and to prepare students for the highest form of meditations and selfless service of humanity based on the spirit of universal love and brotherhood. The Academy has a printing press of its own and has specialised in bringing out valuable publications on Yoga and Vedanta and allied spiritual and cultural subjects.

The Society distributes every year books worth more than a lakh of rupees free to students of Yoga, Sadhaks, and aspirants in order to help them achieve quick progress on the spiritual path. The Annakshetra, run by the Society, provides free food to the poor, the sick, and the needy, in addition to main training regular Sadhaks, devotees, and Sadhus, to help them in their Sadhana. The fundamental aims and objects of the Society are purely spiritual, entire ly non-sectarian, universally applicable, and perfectly tolerant. The Society offers a peaceful haven of peace to the troubled, conflict-ridden, and psychologically-tormented man today.

The activities of the Society have now grown to such an enormous extent that it has presently become a problem to provide for necessary finances for the continuous working of its different departments. Philanthropists and generous devotees and admirers have been the main source of its unhindered activities all the time.

It is a public charitable institution maintained purely by donations received from the public. It is earnestly hoped that more of such well-wishers will come forward and actively help in the furthering of the sublime cause of the Society and the Ashram that is endeavouring to radiate the light of divine life.

(From the Special Issue Kumbhamelu

Viseshank of "Tourist Uttarapradesh")

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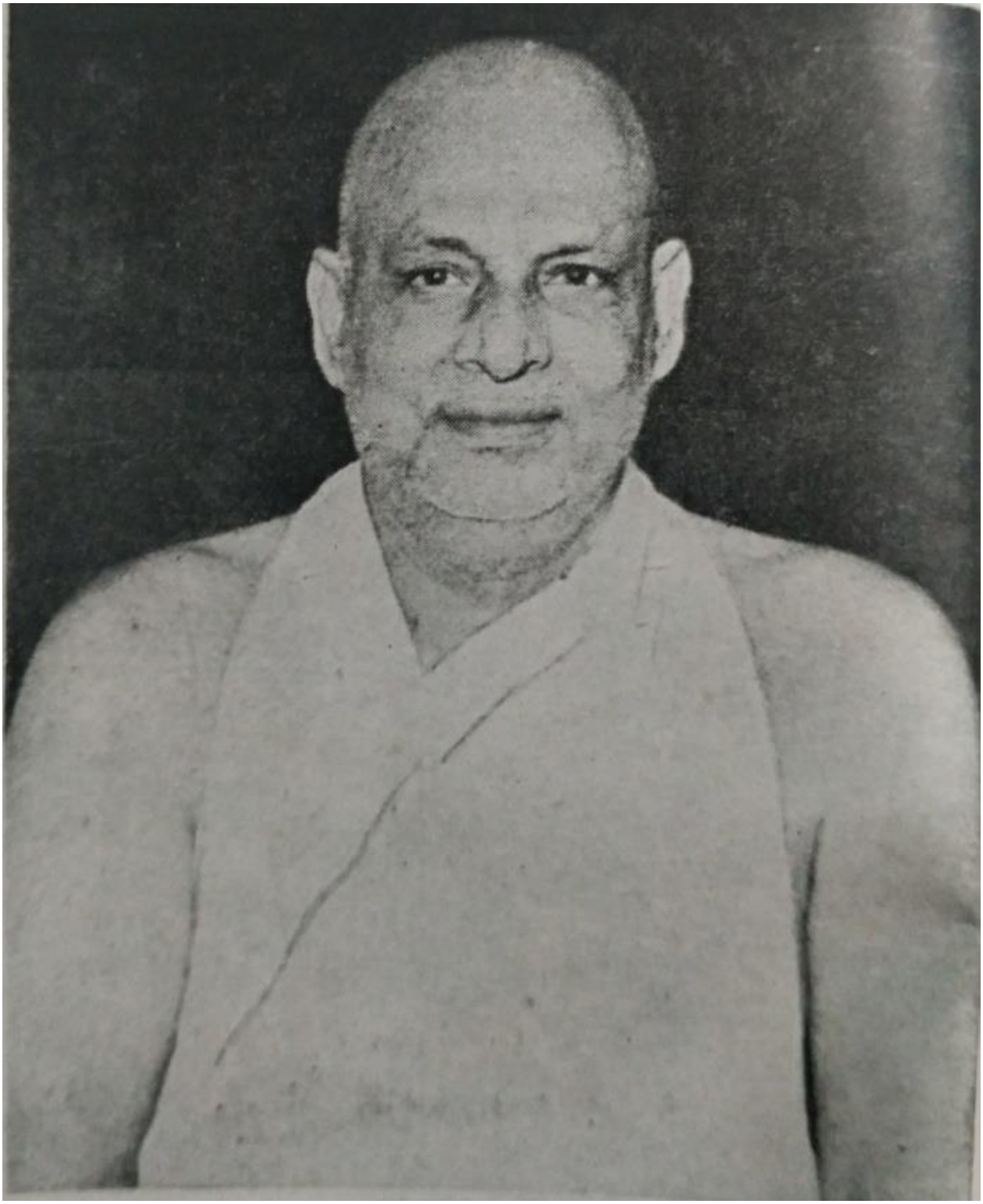

Chapter 1

THE GREATEST WISDOM

(i) *The most precious thing of all.*

(ii) *Realise thy true Nature.*

(iii) *Atman or Brahman is Bliss.*

(iv) *The pearl of supreme worth.*

i) The most precious thing of all

1. Wisdom is real, inexhaustible spiritual wealth.
2. Brahma-Vidya is the knowledge of divine life, the central ideal of all spiritual aspirants. In this alone lies the salvation of mankind.
3. Moksha is nothing but the condition of the Absolute, the Eternal Atma.
4. Moksha is the state of unconditioned freedom, untouched by the existence of external entities.
5. Moksha is not freedom conditioned by anything outside. It does not come to an end.
6. Self-realisation does not come from outside. It is simply an unfoldment from within.
7. Self-knowledge is a state of inner illumination. The individual soul has become one with the supreme soul.
8. Moksha of the Hindus, is the Nirvana of the Buddhists, the kingdom of heaven of the Christians.
9. As soon as the knowledge of the Reality has sprung up, there can be no fruits of past actions to be experienced, owing to the unreality of the body, in the same way as there can be no dream after waking.
10. Self-realisation is simply being oneself, not knowing anything.
11. There are different stages in the Sadhana. But in Realisation there can be no degrees.
12. Discrimination, dispassion, aspiration, renunciation, one-pointedness, serenity, endurance, faith, self-restraint are the ingredients of wisdom.
13. Wisdom's companions are discrimination, understanding and knowledge.
14. Atma-jnana or self-realisation transcends logic but does not contradict it.
15. Know that to be wisdom which helps you to control the mind and the senses and to attain self-realisation.

16. Atma-Jnana is the fire which destroys the mind.

17. Jnana is the theoretical knowledge obtained from study of scriptures. Vijnana is direct knowledge of Atma through intuitional experiences.

18. Be ceaselessly engaged in the pursuit of the enquiry "who am I"? and what is this universe? It is this true enquiry alone that generates Jnana or wisdom.

19. It is the true enquiry of 'who am I?' that generates wisdom of Atma.

20. The mind.is also your instrument. You are not the mind. You are distinct from the mind.

21. You have a torch. You know the torch. Torch is your instrument. You can handle it in any way you like. Even so is your body. You are distinct from your body. This body is your instrument. You can handle it in any way you like. Do not identify yourself with the body. You are all-pervading, immortal soul.

ii) Realise thy true Nature

22. Learn to know yourself first, the true value of your own character. Then alone you will be able to serve the humanity and benefit the people.

23. You are taintless, tranquil, pure consciousness and beyond Nature. All this time you have been duped by illusion and Maya.

24. Know one individual correctly. You can know the whole world.

25. To know thyself is to know God.

26. Seek freedom, perfection and eternal bliss in the Atman or the Self by the self and through the self. Talk only of the Atman.

27. Purify, meditate, lose yourself in Brahman or the Absolute. You will find yourself. You will know yourself.

28. Nobody doubts one's own existence, though he may doubt the existence of God. Find the truth or source of your own self. Then you will know everything.

29. The more you know, the more you grow in humility.

30. I climbed the peak of Vedanta and merged in the Light of lights. How can I express it? All words are feeble to express the unspeakable.

31. I am the witness, the eternal, the pure, infinite, internal self. I am Siva Himself.

32. I am changeless. None of the things of the world will ever touch me. I have no moods. I am beyond moods. I am always happy. I am blissful Atman.

33. The Light which illumines the intellect, the sun, the moon and the stars also, that light is Bliss Eternal. That light am I. Om.

34. If you need a place of perfect security and perfect peace, then come, sit in my heart and be one with me.

35. There is a central harmony within you, a wisdom, a spirit of wholeness which is divine. That is immortal Atman, your own innermost self or soul. Dwell in this Atman. Realise this Atman and be free for ever.

36. The Atman or the Supreme Self must be realised. This is practical religion.

iii) Atman or Brahman is bliss

37. Supreme bliss is supreme peace. It is the essence of Brahman or the Absolute.

38. Brahman is all in all. He is perfect peace, secondless, without equal or comparison.

39. Brahman is the supreme spirit, one without a second. He is nameless, formless, infinite, indivisible, and absolute.

40. Brahman alone is beyond change. By realising your oneness with Him you too will go beyond Chcnge.

41. Brahman verily is the deathless Being. He is self-contained, self-existent and self-luminous.

42. Brahman is seated in the midst of all things and is the sole giver of strength and energy to all. That Thou Art, “Tat Twam Asi.”

43. Brahman or the Absolute is a mystery. It is beyond the reach of mind, senses and speech, but it is realised through intuition.

44. Reality is beyond personality, and individuality.

45. Reality transcends both Adwaita and Dwaita. (Dwaitadwaita-vivarjita).

46. Sat is Being, Essence, Reality.

47. Brahman, Teh, Allah, Nirvana, Truth or First principle, are one.

48. Brahman is infinite light beyond darkness. He is installed in the hearts of all as Antaryamin (inner controller). He is the one sweet essence of pure bliss without a second.

49. Realisation of Brahman is becoming one with Brahman. It is direct intuitive experience of Brahman.

50. Worship of the Brahman or the Absolute should be conducted with the flowers of Jnana or spiritual wisdom, equality of wisdom and contentment.

51. To know Brahman or the Reality, one must have an actual experience of it. One does not merely know the truth, one realises it.

(iv) The Pearl of Supreme Worth

52. This Atman is the most ancient, hard to perceive and abides secretly in the innermost cave of the heart or intellect.

53. This Atman or the Supreme Soul fills all with His radiance.

54. This Atman is incorporeal, invulnerable, pure, He is untouched by evil.

55. This Atman is the supreme seer and thinker, immanent and Transcendental.

56. This Atman is the Immortal spirit, the common unifying entity, present in all.

57. You live because the supreme Atman is. You understand because the Atman is intelligence. You enjoy because the Atman is bliss.

58. Atman is the reality itself. It is of the nature of pure consciousness. It is undifferentiated pure awareness and pure experience

59. Atman is secondless. It alone is, all else which appears to be, is not.

60. Atman is transcendental and infinite.

61. It is the one that appears as divided; the changeless as full of change, the timeless as temporal the infinite as extended and fragmented in space.

62. Atman is one. It is the root, the Reality itself.

63. Atman has no religion, no philosophy. It i

1. What it is. It is being itself.

64. Atman is pure consciousness, calm, infinite like the waveless ocean,

65. That Atman which is impersonal, changeless, like unto space, by nature purity itself, verily, verily, that am I.

66. The one who is the eternal, the Atman, exists. He is all in all.

67. Atman is Absolute, immutable, taintless. It is not distant. It is not a thing to be attained.

68. This Atman is so mysterious that it cannot be easily grasped.

69. This Atman can be easily grasped when the science of self or the Brahmavidya is taught by a Guru who has attained self-realisation.

70. This Atman is subtler than the subtlest and so is not to be attained by arguments.

71. Like the butter hidden in milk, this mysterious Atman is hidden in every being. Realise this Atman by the churning of meditation.

72. The Atman is unborn, ageless, Immortal, deathless and fearless. He who knows this Atman, becomes Brahman, the fearless.

Chapter 2

KNOWLEDGE THAT BESTOWS BLISS

(i) The great educators.

(ii) What the Upanishads teach.

(iii) Teachings that release.

i) The Great Educators

1. The Vedic sages taught their wisdom to the pupils not only by abstract disquisitions but also through simple stories and parables so as to be grasped even by lay minds in a clear and concrete form.

2. To teach people who may find it difficult to understand the tenets of philosophy by reading through the original, the essentials of the teachings of the Rishis of the hoary past, have been embodied in the form of short stories.

3. The synthesis of knowledge achieved by the ancient sages of India, is so broad, comprehensive and universal, that their teachings provide inspiration and support to the founders of differing schools of philosophy.

4. Thus the Advaitins, Dwaitins and Visishtadvaitins, alike claim the texts of the Upanishads as their authority.

5. The Upanishads form the portion of the Vedas expounding self-knowledge or Atma-jnana. The profound wisdom of the Vedanta is enshrined in them.

6. The Upanishads are the concluding portions of the Vedas and the basis for the Vedanta philosophy.

7. The philosophy of non-duality as interpreted by Sankaracharya, is the crowning glory of India's philosophical speculation.

8. Vedanta is a message of hope and cheer. It makes us to hold strong and positive thoughts and feel oneness.

9. The Vedanta philosophy is too high for the majority of the people to follow. Jad

10. Vedanta is that branch of Indian Philosophy which is based on the Upanishads.

11. Vedanta is not a mere theory. It is as much practice as any other Yoga.

12. The six scriptures are Sruti, Smriti, Itihasa, Puranas, Agamas and Darshanas.

13. The Yajur-Veda is divided into two parts, Krishna or the Taittiriya being the older; the other was Sukla or Vajasaneya, revealed to Sage Yajnavalkya by Surya.

14. Each of four Vedas is again divided into four groups (1) Mantra Samhita (2) Brahmanas. (3) Aranyakas and (4) Upanishads to match respectively with the four Ashramas.
15. The Vedangas or auxilliaries of the Vedas are six. (1) Siksha or phonetics. (2) Vyakarana or grammar. (3) Chhandas (prosody) (4) Nirukta-Vedic exegesis (5) Jyotisha-astronomy(6) Kalpa-Vedic geometry for drawing the diagrams in the various Yajnas.
16. The Samhitas contain hymns or prayers addressed to various deities of Nature which were then worshipped viz. Indra, Agni, Vayu etc.
17. The Brahmanas contain Mantras to be recited in ritualistic sacrifices.
18. The Aranyakas are mystical sylvian tests for the Vanaprasthas.
19. It is from the mystic OM that the Vedas begin.

ii) What the Upanishads teach

20. The universe is a mirror in which is reflected, the Being and the beauty of God. W
21. Behold the universe in the glory of God.
22. Just as silver appears in the mother of pearl, snake in the rope, and water in the mirage, so also the world appears in Brahman.
23. As waves, foam and bubbles are not different from water, even so, the universe emanating from the Atman is not different from it.
24. As cloth is nothing but thread, even so this universe, duly considered, is nothing but the Atman.
25. Just as sugar-cane-juice pervades the entire sugar cane, so also Atman or Self pervades the body and this entire universe.
26. Just as butter pervades the entire milk, so also the Atman pervades the body and the entire world.
27. Just as fire pervades the entire wood, so also Atman pervades the entire universe.
28. God's universe is ruled by His eternal laws. The law of cause and effect in the East called the Great Law of Karma, is in the new testament expressed in the words "whatever a man sows, that he will also reap" (Gal. Vi. 7)
29. What is written is written, and no man can change the eternal plan.
30. That which is decreed by God will occur in this earth.
31. There is system, method order, regularity everywhere in the universe, because this universe is ultimately governed by God. This world is the body of the Lord.
32. This world, though it really is not, appears to be. Know that is no other than a reflection.

33. When you know the rope, the snake-knowledge disappears. Even so, the world does not really exist, yet appears as existing through ignorance and disappears with the knowledge of Atman, on which the illusion of the world is superimposed.

34. In Brahman or the Absolute this world shines falsely owing to ignorance. It is not true, even as dreams under the influence of sleep.

35. It is because of Adhyasa (illusory superimposition) on the part of the individual that the emperical world of names and forms appears to be real.

36. When by the power of meditation, the effect (world) is negated as unrea of med cause (Brahman) also ceases to be a cause.

37. The certitude of conviction that the universe is not the supreme Brahconviction self avidya; hence the certitude that the universe is Brahman, alone is emancipation.

38. The world is a spirit manifested in space and time.

39. When you look at the Absolute through the senses, it appears as the universe.

40. The Puryashtaka body is composed of the eight viz. Mind, egoism, intellect and the five objects of sense, viz. Sound etc.

41. All these things composed of five elements are appearances only. So also is time through right discrimination.

42. In this mortal world everything perishes but ideas and ideals do not perish.

43. Ideas are more enduring than objects which are perishable, but Atman, the Immortal soul endures for ever. It is eternal.

44. Just as the universe appears dark to the blind and shining to those who have eyes to see, so it appears blissful to sages and painful to the Ajnanis.

iii) Teachings that Release

45. That is the highest knowledge that draws out the hidden consciousness of Atman.

46. The teachings that break your bondage and bestow upon you freedom are the teachings of the ancient Rishis.

47. Their teachings lay bare the mystery of this universe.

48. On the dawn of true knowledge the veil of Se Avidya (ignorance) is lifted and together with it all Ce illusory appearance of the phenomenon is sublate.

49. What is left behind is only perceiving Self, the negator of all negations, which is no other than Brahman, the Existence-Knowledge-Bliss Absolute.

50. Maya conceals the truth and presents an error. It veils the Reality and shows the world.

51. The mistaking of the body for Atman or the Self, is called Maya.

52. Maya is screening the knowledge of Atma. Therefore man mistakes one for the other. He takes the impure, perishable body as the pure, imperishable Atman.

53. This body is the root of the tree of Samsara,
54. Erroneous consciousness is the cause of one's bondage.
55. The erroneous consciousness is that we are objective beings, that our actions are objective expressions projected in space and time.
56. Mara of Budhism is Maya of Hindus, Satan of Christianity, Iblis of Islam and ignorance of Philosophers.
57. Pure Maya dispels impure Maya. Impure Maya is Avidya or ignorance. Pure Maya is Vidya.
58. Like a washerman who removes dirt, through dirt the impure Maya should be slain by the pure Maya
59. When the cause of illusion is pulled away by the roots, when knowledge annihilates ignorance wholly without a possibility of a remnant or remniscience, there is no more an ego or body or world te be experienced.
60. If there is a dense cloud you cannot see the sun or the moon. But you cannot say that there is no sun or moon. Even so when there is the cloud of ignorance, you cannot see God. You cannot say that there is no God.

Chapter 3

WISDOM OF INDIA

(i) The ancient heritage.

(ii) Yoga explained.

(iii) Precious spiritual tradition.

(iv) The Upanishadic ideal.

i) The Ancient Heritage

1. Yoga is the supreme gift of India to the world at large.
2. Yoga does not quarrel with science. It supplements science.
3. Yoga is a methodical effort to attain perfection, through the control of the different elements of human nature, physical and psychical.
4. Yoga is the supreme science of contacting Reality.
5. Yoga is perfection in action. Yoga is equanimity of attitude. Yoga is perfect peace, Yoga is union with God.
6. Yoga is not a thing to be merely heard. It is to be assimilated and put to practice in your daily life.
7. The practice of Yoga enables one to realise unity with the entire world.
8. Yoga is living in tune with God.
9. Yoga is abiding by the principles of Truth and avoiding the path of untruth.
10. Yoga is a science which is meant for the study of the reflective, those who are convinced that the world of senses has nothing substantial to offer.
11. Yoga is a process of continuous transformation
12. The inner perfection of self-realisation can only come to be revealed in experience but only progressively.
13. The transformation of one's personality is achieved through stages.

14. As you advance in Yoga, the ego is progressively replaced by the spirit through which the will of God operates.

15. By the practice of Yoga, the Sadhak is freed from the tyranny of the lower mind. He becomes divine.

16. At a later Stage, transformation takes the shape of a progressive unfolding of the spirit.

ii) Yoga Explained

17. There are various forms of Yoga. The approaches may be different; but the goal is the same.

18. To the temperament of some, Yoga is most desirable, to the temperament of others Jnana is most desirable.

19. A Karma-Yogi sees God in action.

20. A Bhakti-Yogi sees God in every form and loves every form as God Himself.

21. A Raja-yogi ever concentrates his mind on the concept of God or Self, either by inhibition of the mind's functions, or by positive concentration on Reality.

22. A Jnana-yogi realises the Eternal presence inside and outside.

23. When the aspirant begins to love God through emotion, devotion, feeling, he is a Bhakti-yogi.

24. When the Sadhak tries to control the Vrittis and attain Samadhi, he is a Raja-yogi.

25. Yoga is Vritti-Nirodha, inhibition of the function of the mind. Jnana is correct perception, the perception of the common Atman in all objects of the universe.

26. Analysis, understanding, knowledge, are the defining characteristics of Jnana-Yoga.

27. Jnana is the affirmation of Reality, whereas Yoga is the withdrawal of objective consciousness. The result is the same, but the methods are different.

28. Self-discipline, thoughtful study and total surrender to the divine constitute Kriya-yoga.

29. Yoga is the systematised attempt to become aware of Truth as it is.

30. Without aspiration there is no possibility of practising any kind of Yoga,

31. The practice of Yoga promotes the cultivation of tranquillity, unity and, cosmic love, and leads to the realisation of superconscions state or Nirvikalpa Samadlii.

32. 32 Yoga comes and goes. It does not last long and therefore, with supreme vigilance, extreme carefulness, one has to practise Yoga, neident 'buin

33. Take to the practice of Yoga whole-heartedly,

34. Yoga should be practised at all times.

35. A miser, a greedy man, one who believes in his superiority over others, will not attain Godrealisation.

36. Do not deceive yourself with quotations from the scriptures. Wisdom is not quotation. Wisdom is the fruit of self-realisation discipline, and intense meditation. Through Tapas,

37. Nakedness, matted hair, besmearing the body with ash, eating neem-leaves, lying on the bare earth, cannot purify a man and give him salvation.

38. Joyful attitude towards self is essential to attain God-realisation.

39. Self-realisation is not attained al without Sadhana or inner discipline. Lewendtiwadi

40. Concentration, meditation, obedience to Guru, discipline, fasts, penanges, Japa or recitation of Lord's names, rhythmic and controlled breathing, prayer, universal love, non-injury, detachment, introspection, dispassion, purity of heart, self-control, are the means to attain God-realisation.

iii) Precious Spiritual Tradition

41. Devotion to Guru and to God is the key to Success in Yoga and Vedanta, na hostilliupar

42. Guru is God. Approach the Guru with faith and devotion.

43. The Guru's initiation opens the portals of realisation

44. Guru is the guide who leads the aspiant on the spiritual path. The aspirant is the pikrim who toils on the ascent of divine life

45. Guru is the channel for the flow of the grace of God. God Himself works through the Guru baim

46. A Guru is the teacher and guide, the friend and awakener of his disciples.imd di bea

47. The Guru should be an expert himself.. He should be a perfect master of the theory and practice of Yoga.

48. The aspirant has to remember that latiha certain stage, he will not be able to know whether he is tempted, opposed, held up or misled on the way. Sometimes he will be stagnant. Then it is the Guru who has to come and say "Look here child. You are stagnating, there is an obstacle".

49. Sometimes temptations will come. They will come in such a way that the disciple himself will not know that they are temptations. The Guru will have 10 tell the disciple that they are temptations,

50. Sometimes the aspirant may be moving in a wrong path. The Guru has to point out that he is following a wrong path and ask him to follow. The right path. That is why a Guru is necessary.

51. A Guru is only a signpost. He shows the way. You yourself must exert and do Sadhana in the spiritual path. A Guru cannot do Sadhana for you.

52. It is faith in the words of the Guru that paves the way for Brahmopadesa or initiation into Bral ma

53. The pure and unalloyed intelligence of the discole is alone the means of attaining to the rare Atm.-Jnana.

54. It is only when there is quiescence in the mind and an indifference in it towards all sensual enjoyments and the powerful senses are turned inward and the Ajnana of the mind is destroyed, that all the noble vords of the wise Guru will infiltrate and spread in the mind of the disciple.

55. The Guru's grace, if it becomes enrapt with his disciple, will of itself, in a mysterious manner, enable the disciple to perceive directly the Brahmic principle within, though it is impossible for the Guru to point to Brahman as this or that, or for the disciple to understand how it is, prior to his direct perception.

56. Logic and reasoning, however subtle, do not lead one to the realisation of the infinite and blissful Atman. One must be taught by another who knows the Atman

57. Everyone should realise Atman within himself through his own Jnana with the aid of a preceptor and an understanding of the true significance of Sastras.

58. It is indeed very rare to attain the Nirvikalpa state without the help of a Guru and spiritual books.

59. Should all the three combine, via, a Guru. Jnana Sastras and a true disciple; then it is certain that the seat beyond all bondage will be attained.

iv) The Upanishadic Ideal

60. Scriptures stimulate and stabilise the aspirant and develop his divine essence.

61. Have right comprehension, right contemplation and receive the light of knowledge, and realise the highest truth.

62. By meditation and renunciation cut all the chains that bind you down to matter.

63. Look into the heart within. In the heart is the magnificent temple of God.

64. Find God in your own heart. Sit and meditate. Even if you wander in the whole world you will not find Him outside you.

65. Listen to the inner voice in silence, in peace. It speaks on. "I am OM. I am the truth. Follow me."

66. Withdraw into yourself. Gaze within. The gate to the abode of Bliss Immortal will be opened. You will enter the very centre of Being.

67. The spiritual world is ever ready to give a lift to those who put forth even a little effort on the path.

68. The Immortal Atman is within you. You must go into silence to commune with it.

69. In the deeper recesses of your heart you will find infinite wisdom.

70. Keep quiet; be still, do not talk. Enter into supreme silence, Para Brahman.

71. Observing the vow of silence, when one begins to set his mind on Yoga, then discrimination and knowledge and power to avoid evil are gained by him.

72. Be alone with silence. Then alone you will be alone with God.

73. Erudition and lecturing are merely for the enjoyment of the learned. They do not lead to liberation.

74. That which you most require for your spiritual growth, is the silence of the desire and of the tongue.

75. What is essential to spiritual progress, is inner purity, the washing of the heart.

76. Truth is God. You cannot realise Truth until ego and selfishness are destroyed.

77. Self-realisation must be attained by aspiration, renunciation and meditation.

Chapter 4

FRUIT OF WISDOM

(i) The godly man serves God in man.

(ii) Wise way to live.

(iii) Wisdom begets true love.

(iv) Perceive the power of love.

(v) Wisdom of Bharatavarsha.

(vi) Religion is humanity's greatest refuge.

(vii) Basis of peace.

i) The Godly Man Serves God in Man

1. When wisdom dawns love blossoms.
2. True wisdom is inseparable from universal love.
3. Service is love expressed in action.
4. Love and service are inseparable.
5. Whilst love is a dual expression for non-injury, its logical fruition is in service.
6. Service of the suffering humanity is the essence of any religion.
7. There is nothing nobler than the service of humanity. The great end of life is self-realisation through selfless service and meditation.
8. He who does good to the humanity, is the best of man.
9. True worship is in the service of suffering humanity.
10. Learn first to worship the Lord in the poor, in the naked, in the oppressed, in the afflicted, in the helpless, in the forlorn.
11. Service of the poor is a mark of true spiritual life.
12. A true aspirant makes others happy, helps the needy, the sick and the suffering ones, consoles the afflicted and comforts the disheartened.
13. Become a servant of the poor and needy. Give up greatness and false idea of superiority.
14. Serve. Love. Give. Be ye pilgrims to the city of light.
15. Kill the ego. Serve the suffering humanity. Sacrifice your money, time and energy in the service of the poor and the suffering. This will give you salvation and freedom.

ii) Wise Way to Live

16. Duty, for the sake of duty, not for the acquisition of anything outside oneself, is the rule of the good and wise life.
17. Devotion to duty means an unwavering determination to perform the duty, even at the cost of life as an offering to the Lord.
18. Personal interest should never govern one's action.
19. Act, but let not action be a fetter. Act, but be free. Offer your action as worship to God.
20. When every action is made an act of devotion, then quickly the living presence is felt within.
21. It is not what one does that causes bondage, but what one feels when one does.
22. Live for the good and happiness of others.
23. To the degree that you have become selfless, can you be of real service to others.
24. God does not look at your actions. He only looks at your motive, will and the feeling in your work.
25. To God it matters little what you do. All He minds is the spirit in which you do it.
26. Trust in God and do the right. This imparts solace to the heart. 10082
27. The individual good is a part of the universal good.
28. Every action of ours should be directed to the universal good. This is the ideal of the Karma-Yoga -to act not for personal pleasure, but for duty's sake.
29. Karma Yoga is not in any way cut off from Bhakti-Yoga, Raja-Yoga or Jnana-Yoga.
30. Life is a trust for loving self-sacrificing service.
31. Your actions whether good or bad follow you as shadow.
32. Every action in life should be converted into Yoga.
33. Dedicated action does not bind; it frees the man.
34. With an equal vision over all and Sattwa Guna in your heart, if you perform all actions with renunciation of all the visibles here, then you will attain the eternal bliss of Brahman.

iii) Wisdom Begets True Love

35. Love is happiness. Love is life. Love is energy of life. Love is immortality. Love is wisdom. L
36. Love never fails. Love is success. Love is victory. Love is eternal sunshine.
37. Love alone creates and unites.
38. Love is the moving principle of all forms of fellowship.

39. When you become identical with your friend or any other man, you can really love him wholeheartedly.
40. The world cannot be united for common welfare through science or technology but only by unselfish, pure divine love.
41. Love dissolves hatred and animosity. Love promotes better understanding.
42. To love all as one loves oneself is the succinct statement of Dharma.
43. Universal love is a mark of saintliness.
44. There is no life without love.
45. God resides in all creation and is immanent in every form. Therefore love all. Love of God and love of all mankind are the two great fundamentals.
46. Love all. Be compassionate to all creatures. This gives the greatest joy to God.
47. Love ye all in the one love Divine.
48. Modern civilisation is artificial and complicated. The simple folk live in a world of love and peace.
49. Let no one harm another; let no one hate another; let no one cheat another.
50. Look not into the defects of your neighbours. Look to your own imperfections and shortcomings.
51. Love one another.
52. When these principles govern the individual life, man is happy, peaceful and joyful.
53. Love is the basis of real and permanent peace.

iv) Perceive the Power of Love

54. Love is the supreme gift, the greatest thing in this world.
55. Love never fails.
56. Perfect love casts out fear.
57. Love lends impetus and incentive, makes one feel courageous, daring and strong.
58. Love makes one generous, unselfish patient, merciful, forgiving.
59. Love discloses the sublimest meaning and purpose of life.
60. Love makes one bear goodwill towards his neighbour, loyalty to his friend and compassion for his enemy.
61. Love is the cure for all evil.
62. The power of love can transform the universe which is chained today in fetters of hatred.
63. Love is purifying and redeeming element.

64. Love is the greatest creative force in the world.
65. Love is the most powerful dissolvent.
66. To love is to suffer.
67. Love and suffering go together. No one who really loves can escape suffering.
68. Love expresses itself in service of humanity.

v) Wisdom of Bharatavarsha

69. Be dispassionate. Discriminate. Practise selfdenial. Know the splendour of Atman. Rest in your own Satchidananda Swaroopa, blissfully. This is the message of Bharatavarsha to the whole world.
70. Practise Tyaga or Sannyasa and attain Immertality and everlasting peace. This is the voice of the seers of the Upanishads, Rishis and Sages of India.
71. Renounce egoism, desires cravings and attain bliss immortal. This is the message of India to the entire world.
72. Spiritual discernment is what is most needed.
73. He who has the consciousness of the unity of self or Atman, lives a happy life in this world.
74. Where there is duality by virtue of ignorance, one sees all things as distant from the self or Atman. When everything is seen as the self, then there is not even an atom other than the self.
75. Duality is the root of misery. Realise the nondual consciousness. You will attain bliss eternal, and all miseries, sorrows and pains will terminate.
76. Your attitude to the universe should be same as the attitude which you have towards yourself.
77. The universe is essentially a unitary whole.
78. Man is a member of a great fraternity. Woman is counter part of man. Val at a
79. Without self-control the new world order can have no lasting strength of character.
80. There is something far more important than matter control. This something is self-control.
81. He who is pure and self-controlled is always peaceful. His life is successful.

vi) Religion is Humanity's Greatest Refuge.

82. Any civilisation cannot improve unless it turns to the life of the spirit.
83. Some say that God and religion are superfluous and can be dispensed with. What will sustain them on occasions of doubt, despair, conflict and adversities? Nothing but fixed faith and devotion to God.

84. Culture is to know the best that has been said and thought in the world. Culture is self-realisation.

85. The different religions emphasise different kinds of trascending the pairs of opposites. Christianity emphasises love and forgiveness. Hinduism stresses detachment, meditation and humility, Buddhism, detachment, Islam charity and so on.

86. The actual world in which we find ourselves, enmeshes us in pairs of opposites, like good and evil, pleasure and pain etc. We have to transcend these pairs.

87. Secular state does not mean a neutral state that does not interfere with religion. It means an irreligious state.

88. Buddhistic states have Buddhism as the state religion; Christians have Christianity as state religion, Mohammedan states have Islam as state religion; why not Indian states have Hinduism? Why secular? Any meaning or wisdom in this?

89. Hinduism can flourish best only if Hinduism is the state religion. O, Head of the Hindu states, wake up now at least. It is not too late.

90. Practice of religion contributes to world peace, makes for a newer and deeper understanding of life in man's development, his progress and urge towards perfection.

91. Men of enlightenment and good will of all faiths can promote fellowship and peace among mankind. They must join together and bring about a programme for action. They must meet in a common platform and find out ways and means for uplifting the common man morally and spiritually in his day to day life. The Yoga Vedanta principles must be practically applied in day to day life of man. This has been already done effectively by the Divine Life Society.

92. Perfect peace comes from the vision of God, imperfect peace is a relative freedom from outward hindrances and disturbances, a relative freedom from the importunity of conflicting impulses and desires.

93. Discover your root in the eternal. Regain faith in the transcendental truth. You will ever be peaceful and blissful.

vii) Basis of peace

94. Peace does not dwell in outward things, but within the soul.

95. A man can find peace only in his own Atman or soul.

96. Without knowing yourself, there is no peace.

97. There can be right action only when there is right thinking. There will be right thinking only when you have knowledge of Self.

98. What will bring peace is internal transformation.

99. In the state of peace there is no movement of the mind or vital impulse. There is stupendous stillness, calm and silence. There is no restlessness or disturbance.

100. World peace can be secured by increasing goodness in men. Goodness in men can be increased by the practice of Ahimsa, cosmic love, purity, selfless service, and compassion.

101. Virtue is love. Love is a colossal force.

102. Benevolence is to love all men.

103. There is no good life but love.

104. Virtue is the unfolding of love.

105. If everyone practises “Be good, do good” then peace will reign on this earth undoubtedly.

106. Live a life of perfect peace. Then alone you can contribute peace to the world.

107. Peace cannot be established by pacts, leagues, conferences; etc. Purify, aspire, discipline, meditate and attain the peace of the Eternal. Such liberated sages who abide in peace alone can bring lasting peace to the world.

108. Desires, cravings, longings, impulses, emotions, conflicts are enemies of peace.

109. He who has no control over his senses and is a victim to his greed, lust and anger, is a miserable man. He cannot have peace even for a second. His life is a hopeless failure.

110. In peace there is freedom from personal anxiety and care. There is deliverance from the perplexity of mind. You are not disturbed by external things. You are desireless. It is no negative absence of disturbance.

111. Become soldiers of truth, soldiers fighting with the senses and mind with Ahimsa, Satya, truth, discrimination. Dispassion, as weapons, soldiers with the message of universal peace and cosmic love.

112. Peace is synonymous with salvation.

Chapter 5

STUDY YOURSELF FIRST

(i) The mystery within.

(ii) The wise man.

(iii) Beloved friend! Control the mind.

(iv) Science of thought.

(v) Root out mental impressions.

(vi) Secret of mind-conquest.

i) The mystery within.

1. The mind is a mysterious power of Atman.
2. Mind is a screen between man and God.
3. The mind makes a man its slave; again the same mind liberates him.
4. Mind is the inner Kurukshetra. In the mind war takes place between virtue and vice, between lower mind and higher mind, between Sattwa and Rajas-Tamas and between the lower instinctive urges and the higher spiritual aspirations.
5. The instinctive mind filled with desires for objects tries to pull you down, whereas the higher mind pulls you up.
6. Ultimately it is the spiritual part of man that establishes its own supremacy over the lower instinctive sensual part of his being and fully establishes him in Atmic consciousness, which is the ultimate stage of Yoga.
7. The mind is like a two-edged sword. It can make wrong impressions and delude the soul, or it can become its liberator.
8. The mind is full of impurities. It is a devil, But without mind you can neither think of God nor meditate on God.
9. The mind is no other than the Vasanas generating many rebirths.
10. That which gets differentiated through the diverse objects is the mind.
11. The mind ordinarily lives on diverse foods. It never likes to be fed with only one thing continuously. It wants variety.
12. The mind projects the world from out of itself and again absorbs it into ‘itself just as the spider projects the web out of itself and withdraws the same after a time.

13. Mind and desire are synonymous.
14. If a desire comes and if you fulfil it, that Samskara or impression which caused that desire, gets more strengthened.
15. Just as the hungry flames will not subside by any amount of ghee poured into it, similarly the desire gets strengthened by its fulfilment.
16. You can fulfilling them. Never put an end to desires by
17. Non-co-operate with the mind. Do not fulfil desires when they arise in the mind.
18. Non-fulfilment of desires is the only way of attaining mastery over the mind.
19. Desires can be completely uprooted only by sincere love of God, an aspiration for self-realisation.

ii) The wise man.

20. The man of keen intelligence restrains his mind from the objective world and focuses it on his true self, Atman.
21. He who conquers the mind, is the mightiest of warriors.
22. The desires that come on the surface of the mind have their roots in the subconscious.
23. Do daily the digging of the mind and delve to the root of the desires.
24. Delve inward the mind and introspect. Analyse the mind and dissect it.
25. Just as you find the defects of other persons, you should find out your own defects. Otherwise the benefit of introspection and self-analysis will be lost.
26. To grow in spirituality you must purify your mind.
27. With the mind purified, salvation is here and now, in the palm of the hand.

iii) Beloved friend! Control the mind

28. Slay this slayer (mind), and become that what you are.
29. Calm the mind and with the senses under -control, always merge the mind in the supreme Atman within,
30. The mind has the potency of creating undoing the whole world in the twinkling of an eye.
31. Slay this mind, either through the destruc. Tion of the Vasanas or the control of the Prana.
32. Annihilate this mind through the power of constant association with Sages and Jnana books.
33. Study also the book “Mind, its mysteries and control”. This will throw a flood of light upon how to deal with the mind.
34. Real chivalry is fighting against the mind and the senses.

35. Sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.
36. Befriend your mind and you have befriended
37. Without resorting to proper means, the mind can never be controlled.
38. The four means for controlling the mind are:-
    1. Sat-Sang or association with the wise.
    2. Renunciation of Vasanas or subtle desires
    3. Control of Prana.
    4. Vichara or enquiry of who am I?
39. By constant practice of meditation, by right discernment, by renouncing your personality you can manipulate your mind and focus it on the Atman.

iv) Science of thought.

40. Thoughts alone constitute the mind. If all thoughts are annihilated there remains nothing which can be called the mind.
41. Sankalpa (thought) itself is pain; its absence is Brahmic bliss.
42. Thoughts are things. Telepathy, thoughttransference, reveal and establish this supreme fact.
43. The dominant thought of your present life determines the nature of your next life.
44. Thoughts are vibrations moving in the ether.
45. Whoever renders his mind free of all diversities and love and hate, enjoys the bliss of Eternal.
46. Things when longed for are pleasant; but bitter if not longed for. Hence desires are the causes of pleasures.
47. Desire is always associated with form.
48. Pleasure which you derive from the objects of this world is only a drop of Supreme bliss of Atman.
49. Anxiety is a fever of the mind. Anger is a fever of the mind. Desire is a fever of the mind.
50. Without enquiry, the mind appears to be real; but with enquiry, it will vanish into thin air.
51. Mind is more turbulent than wind, more mischievous than monkey, more subtle than ether, more powerful than all the armies of the world put together. Control of the mind is conquest of nature, which immediately leads to self-realisation.
52. True renunciation lies in the abnegation of the mind. It is this which leads to Brahmic bliss.

53. Where there is no wavering and wandering of the mind, there is serenity. In serenity there is neither attachment nor fear. In a serene mind, the light of God desponds,

54. In all forms of worship cease to think of your body and separate your mind from your personality, Then apply your mind diligently, under the guidance of your Guru or preceptor, to the thinking of the pure and bodiless spirit or Atman, which witnesses the operations of the body and mind from within.

v) Root out mental impressions.

55. The true nature of the mind consists in the Vasanas.

56. The Vasanas that affect the mind, are mental or primary diseases. The desires that affect the body are the secondary diseases.

57. The Chit-Shakti is of the nature of Vasanas and their seed.

58. If the Vasanas are annihilated the mind does not exist.

59. Like the sprout in the seed, the Vasanas (subtle desires) rest dull in the heart within.

60. The Vasanas (subtle desires) which have been clinging to you from a long time, will not be destroyed except through a long continuous practice of meditation.

61. If the Vasanas which have acquired the name of the world are destroyed, then there will be absolute quiescence.

62. If your mind be devoid of all Vasanas then it will be never disturbed from its equilibrium.

63. If, through the sure conviction that all is Brahman, Ajnana is destroyed, impure Vasanas will never rise.

64. The Vasanas will be extinguished through the performance of action without any attraction (desire), the absence of love for this mundane life and the seeing of all things of form as the formless.

65. If the Prana is controlled the mind does not exist.

66. Through a long practice of Prana's control, the initiation by a Guru, Asana, diet and meditation, Prana is controlled.

67. The control of Prana leads to destruction of Vasanas.

68. With the giving up of Vasanas, the mind does not exist; the same result accrues with the control of Prana.

69. Determination is the quality of mind which reaches definite conclusion, decision, resoluteness.

70. The mind of a Jnani cannot be termed mind but only Tattwa or Reality or Brahman.

vi) Secret of mind-conquest.

71. What is the root of evil? Egoism.

72. Ego is the barrier between man and God.

73. Ahamkara is the sense of “I”. All the experiences of the mind are owned by this little “I”.
74. The idea of “I” will bring in its train the ideas of time, space and other potencies.
75. The idea of “I”is the seed of the tree of mind
76. The sprout which at first germinates from this seed of Ahamkara (I-ness) is Buddhi or intellect.
77. From this sprout, the ramifying branches called Sankalpas (thoughts) take their origin.
78. Daily chop off the branches of this dire tree of mind and eventually destroy the tree and it root completely.
79. All practice of spiritual discipline, ethics and morality and selfless service are aimed at the elimination of ego.
80. The more the ego is eliminated, the nearer man goes to the source of his life or Brahman.
81. When the mind or ego is completely annihilated man attains union with the infinite.
82. “I and mine” is ignorance. “Thou and Thine” is knowledge.
83. If you want to become full, be hollow, empty your egoism.
84. The avoidance of identification of “I”, with this body is the supreme Aradhana or worship.
85. “I” should be identified with Brahman or the pure consciousness.
86. In self-effacement or annihilation of egoism or this little “I” is true Immortality.
87. The citadel of Truth or God-realisation is built on the ruins of egoism.
88. Every act which is conducive to the obliter ation of selfishness or ego, is a virtue. Every act which makes man more and more selfish, is a vice.
89. He enters the highest state of perfection who has annihilated “I-ness” and “Mine-ness” which spring from overwhelming selfishness, pride and vanity.
90. Slay your ego or the individuality. You will enter the infinite realm of immortality and eternal bliss.
91. The ego stands in the way of vision of truth. Annihilate this little “I” through self-surrender, self-denial or self-sacrifice. You will attain God-realisation now and here.

Chapter 6

PEARLS OF WISDOM

(i) Light on Religion.

(ii) Glory of Religion.

(iii) In the footsteps of the wise.

(iv) T he support of your life.

(v) Pearls of Wisdom.

(vi) The greatest good.

(vii) Gems of truth.

i) Light on Religion.

1. Religion is the very foundation of civilisation in all its aspects.
2. Religion is an applied science which takes an to his highest goal.
3. Religion and life are very intimately connected.
4. Religion is the highest of all blessings. It comprises non-injury, self-control and austerities. Even the Gods bow down to him whose mind in always centered in religion.
5. Religion is the only ennobling factor in life. It tries to bring you to God and make you divine.
6. The purpose of religion is to release the ultiminte values of life, the beauty and love. Transcendental-Truth, goodness,
7. Religion is not an escapism of life from society. Religion is realisation through disciplined life, in and through the society.
8. Religion is a dynamic force. It is both a science and an art of life.
9. Religion is a course of life through which a man has to pass in order to fulfil his mission in life which is to find or to express the divinity in humanity.
10. Religion is philosophy put into action.
11. Religion is practical philosophy. Philosophy is theoretical religion. The two go together.
12. Our understanding of the nature of the self or Atman is the central function of philosophy.
13. Religion is not merely life-transcending but life-transforming. It is a process of purification and transformation.
14. Religion of work dedicated to the Divine life is the highest religion.

ii) Glory of Religion

15. The essence of religion is love.
16. There is but one religion, the religion of love divine which transcends all creeds and all scriptures.
17. Behold the one essence in all. Love all. Know thyself and be free. This is the essence of religion.
18. Religion teaches tolerance and peace.
19. The ultimate blessing which all religions promise, is peace.
20. Every religion is an attempt to recognise God's presence in life,
21. Morality without religion is without a living sense of the presence of God, has no back-bone and cannot therefore be a creative force.
22. Religion is necessary for a wholesome and balanced life.
23. Religion acts as a powerful factor in the. Education of the human race and ennobles life at its best.
24. Religion teaches a life of self-control, purity, piety, a life of service and sacrifice.
25. Religion means the cultivation of the inner life, and the statement of spiritual freedom.
26. Religion is essentially an eternal going out in search of completeness, fullness and wholesomeness of life.
27. Belief in the existence of God and life hereafter, right conduct, unconditional surrender to God, meditation and union with God-these are the essentials of religion.
28. In the union of the individual soul with the supreme soul, the lover and the beloved, is the true religion.
29. True religion is to see the one Lord in the whole world.
30. A true Hindu is also a true Christian and a true Muslim.
31. The common goal of all religions is God-realisation.

iii) In the Footsteps of the Wise

32. Dharma, (righteousness) is what a man ought to be. Dharma is the law that man must follow for his spiritual evolution.
33. Sanatana Dharma is the law of the Being, and is the religion of the entire hu nanity and not a special privilege of the Hindu only.
34. Righteousness opens the gateway to God-realisation.
35. The treasure of dharma is accumulated through plain living and high thinking.

36. Life is based on Dharma. It is Dharma that forms the basis of the attainment of even Moksna.

37. Dharma is Moksha in making, and Moksha is Dharma fulfilled and realised.

38. Live according to Dharma, which is the law of elife.

39. Truth, austerity, knowledge, sacrifice, consecration an 1 great eternal laws uphold the earth. These are the six pillars of Dharma.

40. Dhriti Kshama, Dama, Asteyam, Saucham, Indriya-Nigraha, Dhi, Vidya, Satyam, Akrodha, Dasakam Dharma-Lakshanam. These ten are the attributes e of Dharma. Patience or courage; forgiveness, self-restraint, non-stealing, purity, control of the senses, thoughtfulness, knowledge, truthfulness, angerlessness, are the attributes of Dharma.

41. Dharma assumes the shape of the moral law that differentiates between the good and the evil and impels right action in preference to the wrong one, the rightness and wrongness depending upon what will help or hinder man's spiritual progress towards Moksha.

42. Dharma is an expression of the law of the supreme Reality itself.

43. Dharma or righteousness is the law of Moksha or emancipation.

44. There are four values or ends (Purushartha) of human existence viz Dharma, Artha. Kama, and Moksha. Dharma is the ethical value of life, Artha the material value, Kama the vital value, and Moksha the infinite value.

45. Righteousness is the best acquisition of man. Righteousness is deathless.

46. The fulfilment of desires and the possession of wealth are to be based on Dharma which is an empirical expression of the nature of Moksha itself.

47. No one can lead a life of Adharma and be happy, because happiness is the nature of the Self or Atman and Dharma too is an expression of the law of Self.

iv) The support of your life.

48. Truth is the law of life.

49. Your mainstay should always be truth.

50. Truth means the strength of will to abide by all positive principle, a sense of justice, an unbiased mind and recognition of the pervasiveness of its subtle essence in all life,

51. The first place among the upholders of the earth, is given to truth in all religious scriptures and Vedas.

52. Truthfulness is the first among the means of attaining God.

53. Truth is like a ladder, leading to heaven, or like a boat enabling one to cross this ocean of misery.

54. Speak the truth. Let it not be unpleasant. Speak not a pleasing falsehood. This is the eternal religion.

55. The tongue of a truthful man is rooted in his heart. He is far above the meanness of dissimulation. Hypocrisy and deceit have no place in his words. The words of his mouth are the thoughts of his mind,

56. Do nothing which will lead you to tell lies.

57. There is no Dharma superior to Truth.

58. The basis of character is truth.

59. Truth is simple and yet we cannot fathom Truth; it is so deep.

60. Truth is reflected in a saint.

61. A perfect vision of Truth can only follow a complete realisation of Yama and Niyama.

62. Ethical and moral perfection is absolutely necessary, because it is the fountain of Yoga. Yama, and Niyama are the basis of all Yogas.

63. Truth has for its ingredients straightforwardness, courage, impartiality, justice and Ahimsa.

v) Pearls of Wisdom.

64. He lives a good life, who puts away all unkindness to all that live.

65. Right living is so conditioning one's life and conduct, that it shall bring no harm to any animal life.

66. The meaning of non-injury is complete only when it is implemented whole-heartedly in thought, speech and action.

67. The principles of love, compassion, mercy, fellowship and goodwill are all entwined in the term non-injury.

68. Love entails pity, sincerity and sacrifice.

69. Practise truth. Love what is good and noble, what is really sublime and beautiful.

70. Non-violence is in its active form, goodwill towards all life. Complete non-violence is complete non-observance of ill-will against all that lives.

71. Do not do harm to anybody. This itself is real giving alms and charity.

72. Look at yonder tree. Stone after stone is flung at it. What does the tree give in return ? Delicious fruits. If a man hurts you, give him your full love.

73. Every kind act, every kind word and good behaviour which tend to promote the happiness of others, are all acts of charity.

74. Humility is the key to wisdom, love and truth.

75. Humility is the best ornament.

76. Humility means complete destruction of egoism.

77. Humility and kind speech are rare jewels.
78. Evil will fade and good will grow in one who speaks kind words.
79. Patience is the greatest penance. Humility is the greatest virtue.

vi) The Greatest Good.

80. The greatest good for man in this life is purity.
81. Purity is the touchstone of divine life which should have the power of transmuting all that is negative into the positive.
82. The practice of purity covers the entire range of the culturing of emotions and whatever is implied by self-restraint.
83. Purity of motive, of life in general is preliminary to the practice of truth.
84. Purity of thought naturally leads to purity of action as well as the sublimation of the sex-urge.
85. God reveals Himself to the pure and humble.
86. God walks with the simple and the virtuous.
87. Virtue is the nature of that action, feeling or thought which affirms directly or indirectly the Supreme infinite,
88. Virtue is the path of immortality; vice is the path of death. He who is virtuous does not die; he who is vicious is as if dead already.
89. Virtue is spotlessness of mind. Virtue elevates, transforms, and makes one Divine.
90. Cease to do evil. Learn to do well. Cleanse your heart.
91. Be quick in shutting your eyes not to look at evil.
92. “Let no evil be in your thoughts.” This is the essence of teaching of all saints.
93. Goodness is divine. Therefore be good, da good.

vii) Gems of Truth.

94. Contentment constitutes real richness.
95. Contentment is the best of riches.
96. All evils are due to Raga and Dwesha (like and dislike)
97. Raga is as much an evil as Dwesha (hatred).
98. Replace, lust, wrath, covetousness and evil thought by dispassion, desirelessness, forgiveness and love.

99. Control anger by forgiveness, vanity by humility, fraud by straightforwardness, and greed by contentment.

100. Fear nourishes all your ills and evils.

101. There is no devil but fear.

102. Fight the battle of life bravely. Let the virtue in you vanquish the vice.

103. There is no fire like that of anger or lust. There is no bliss like the bliss of Nirvikalpa Samadhi or union with the Absolute.

104. Pride, hatred, jealousy, covetousness makes man's communion with God impossible. They are incompatible with saintliness like acid and alkali.

105. As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil doer without fail.

106. Pride kills religion, greed kills the soul, and avarice kills the morals.

107. Pride and hypocrisy are blood relations.

108. Pride corrodes all life, all thought, all feeling. It is the signal flag of hypocrisy.

109. There is nothing more pitiable in the world than a man of vanity.

110. Falsehood is the homage that vice pays to virtue.

111. There is evil where there is duality.

112. Evil exists to pay homage to good.

113. Evil exists to glorify good.

114. Forgiveness is the greatest virtue. You can control anger through forgiveness. Forgive others; yourself never.

115. He who loses his temper eats up himself.

116. Have a contrite heart. Practice virtue. Repent sincerely. Make a continuous effort to avoid evil.

117. Be good and help others to be good. The best way to make others good is by personat example rather than by perception.

Chapter 7

THE WAY TO WISDOM

(i) The Divine secret.

(ii) Faith first; reason second.

(iii) Name bestows Wisdom and Illumination.

(iv) Source of all Wisdom.

(v) Divine unity of all things.

(vi) Seek for Him within.

i) The Divine Secret

1. True wisdom is love.
2. The way is only one. Love divine, that is all.
3. Love divine is a great power.
4. Love is the basis of religious life.
5. Divine love has no sex. It sees all in God and God in all.
6. Without love there can be no religion. Where love is, there is God.
7. From love the world is born, by love it is sustained, and into love it enters.
8. Without the love of God, you will not have spiritual progress.
9. He who loves not, knows not God; because God is love.
10. Open the floodgates of your heart for the inpouring of the love divine.
11. The path is through love. Every moment of separation is a pang of death to the lovers or devotees.
12. Day and night, the flame of love burns in the hearts of the lovers.
13. The solace comes to a devotee in the flow of tears. The creeper of love is nourished by the eyes.
14. Love is not a passing sentiment or a feeble emotion. Love is strong, deep and enduring.
15. There is real love only when there is true inward identification with the life of another entity.

16. Pure love divine, communes with the beloved, with unity with the One, the all-pervading essence of bliss,
17. The most important of spiritual life is Bhakti (devotion); secret of Bhakti is love. Love embraces all.
18. Company of saints, Kirtan of Lord's names, study of Bhagavata, service of saints will create love for the Lord.

ii) Faith First: Reason Second.

19. Faith is life. Doubt is death.
20. Reason is powerless to know God. God is beyond the reach or grasp of reason. Faith alone takes one to God.
21. He who has faith has every thing. He who has no faith has nothing.
22. Have intense, unswerving faith. Faith i strong. In the measure in which you have faith, you will achieve.
23. Faith brings God close and near, but reason puts Him far.
24. Faith is not blind belief. Faith grows out of the wisdom of the heart.
25. Do total surrender to the Lord. Keep back nothing, not even a little pride. Surrender yourself and your all unreservedly to the Lord.
26. O Lord, give me that which is the best for me: Because you know which is best for me.
27. There is nothing you cannot achieve by reposing faith in God. God alone is your prop.
28. A life of faith and devotion and absolute faith in the name of the Lord will always be successful in the long run.
29. Through faith, love, and devotion alone Godrealisation is possible.
30. Prayer releases God's power.
31. Prayer should consist of confession, praise and petition.
32. Prayer is a spiritual tonic. Prayer is a spiri tual vitamin. It purges the mind of its impurities. Viz. Attachment, desires, anger, lust and fear, stren gthens the aspiration and brings the devotee in the presence of God.
33. Pray to the Lord for strength and help as soon as you get up from bed.
34. Satsang or company of holy men, faith, Nishta or single-minded devotion to one's ideal, Bhakti or intense love of God, Bhava, Prema bring the devotee face to face with God.

iii) Name bestows wisdom and illumination

35. Repetition of Lord's Name will bring before you the unattainable and teach you to utter the unutterable.
36. Name of the Lord awakens, purifies and illumines.
37. Name is the essence of inner life. It is also the inspiration of all that is good and true in outer life.
38. Without the name of the Beloved, none may hope to cross the sea of Samsara.
39. The Lord's Name is the lasting medicine which will help you up against any kind of ailment.
40. You cannot be overtaken by sorrows, sin, trouble and sickness, if you take refuge in the Lord, His name.
41. Repetition of Lord's name dispels all fears and evil thoughts. He who repeats the name gets all his desires fulfilled.
42. The name of God is the potent medicine to cure all the ills.
43. Sing the Holy Name. It is the cure of all ills.
44. If you are attached to the Lord, you will be released from the attachments that bind you and pull you down.
45. The constant repetition of the Divine Name will give you infinite strength.
46. Hold fast to the Lord. Love Him. Embra ce Him,
47. Do not worry yourself on trifles. Do Japa constantly. Recite the name of the Lord ceaselessly. The name of the Lord alone is bound to achieve what nothing else can achieve in this Kali Yuga or iron age.
48. Wash the mind with the water of Lord's name and clean it of the dirt of desire, jealousy, hatred, pride, etc.
49. Sing again and again the Name. You will reach to the other shore of fearlessness and immortality.

iv) Source of all wisdom

50. God is the source of light. He is the source for everything. He upholds this earth and the heavens.
51. God is spirit. He is love. He is the source of all.
52. God is the destroyer of ignorance. He is beyond all understanding. He is the remover of all calamities and the granter of all prosperity.

53. To the unenlightened man who depends on His senses for all final judgements, proof of God, must remain unknown and therefore non-existent.
54. God is the one source of every act and every movement.
55. God is the source and sustainer of all, the giver of all good, the bestower of all blessings
56. God is the Eternal among all fleeting things. He is the one in the midst of many. He is absolute consciousness. He fulfils the desires of every nan.
57. The Lord is all effulgence divine. He is the fulfiller of desires and the granter of insight and intuition,
58. Who is God? God is God.
59. He who is universal consciousness, who is eternal, who Himself witnesses all that passes in every heart, who exists immutably throughout the universe and who is ever free, perfect, independent and immortal, is God.
60. Where is God? In His own glory. Seek God in His own glory.
61. Water has form. It is formless too in the form of vapour. Fire has form. Is formless too when it is hidden in the wood. So also God has form. He is formless also.
62. The Lord reveals Himself even in a single leaf, or in a blade of grass or in a drop of water.
63. God reveals His secrets to the humble, simple and pure.
64. God is the first and the last, the manifest and the hidden.
65. God cannot be defined. He is to be seen, felt, realised and lived in

v) Divine unity of all things

66. There is one God. He is above all, in all, thro ugh all. He is all in all.
67. In God all are united.
68. God is the essential reality and power in all things.
69. God is one. He is the all-pervading spirit and life in the universe.
70. God is the inner soul of all alike.
71. In every form behold the blessed Lord.
72. Whatever you see, know it as God Himself, This is my Yoga.
73. Cows are of diverse colours, but all milk is alike. The kinds of flowers vary, yet all worship is one. Even so systems of faith are different, but God is one.
74. There is but one God, the Creator, the governor of the world, Almighty, Eternal, incomprehensible.

75. God is almighty. He is the supreme power that governs every action in this universe. Not even an electron can move without His will. He is always just.

76. God is Truth. God is Sat. God is Love. God is absolute good.

77. Know that everything is vanity except God.

vi) Seek for Him within

78. He who roams hither and thither to find God who dwells in the chambers of his heart, is like a shepherd who searches in his flock for the goat that he has under his arm.

79. God can be attained by truthful behaviour, by leading a highly moral life and by the acquisition of knowledge.

80. God's way is mercy. God's name is love.

81. God's first manifestation was sound.

82. In the eternity of God is real life. In the truth of God is eternal light. In the goodness of God is eternal peace, bliss and joy.or ROSA

83. God is the great deliverer. He is surely near at home to help you in your difficulties.

84. God is the bread of life eternal. This bread is more than anything else. It is more abundant life.

85. Difficult it is to obtain a human birth; difficult it is to get a Guru or spiritual preceptor; difficult it is to attain God realisation. But you can overcome all difficulties through the grace of God.

86. You have the urge of hunger; there is food to appease hunger. You have the urge of thirst; there is water to quench thirst. There is the urge to be always happy; there must be something to satisfy this urge. This something is God an embodiment of happiness. Realise God. You will enjoy eternal happiness.

87. Appeal, knock and you will be heard. The door shall be opened unto you.

88. You need not seek far and wide for Him. He is in your heart. He has his dwelling there.

Chapter 8

RAZOR PATH TO IMMORTALITY

(i) Deserve first; then desire.

(ii) Conditions for Knowledge.

(iii) Qualifications of a Sadhak.

(iv) Guide to Sadhak.

(v) Practical hints on Yoga.

i) Deserve first; then desire.

1. Straighten all that is crooked. Check your self-will. Practise inner discipline. Chisel the mind now here, now there. Cut away all that is excessive and undesirable. Meditate. Attain perfection, which is self-realisation.

2. The first step in the spiritual path is sacrifice; the second renunciation.

3. The word sacrifice implies self-abnegation, dedication of one's individual personality. It means the destruction of the ego through supreme knowledge.

4. By continued perseverance in the Spiritual path, the aspirant is led a great distance on the way to a state which transcends all powers of description.

5. Who is learned? He who practises what he knows.

6. The aspirant passes through the seven stages of detachment, renunciation, aspiration, meditation, annihilation of "I" or the ego, unification and illumination.

7. The life of an aspirant is made up of tests and trials.

8. During the practice of Yoga, you will meet resistance from within.

9. The inward struggle in the spiritual path is inevitable. All true seekers have had to go through a period of struggle.

10. With boundless patience, courage and service, carry on your meditation and study.

11. Kindle the fire duly within, which burns for ever.

12. The stronger the conviction. The greater will be your courage and there will be far greater chances of your success.

13. The inclination to postpone under various pretences, the practice of spiritual Sadhana is a great obstacle in the spiritual path.

14. Know the value of time. Learn to use your time and attain the Timeless ultimately.

15. Seek and aspire. You will find Him.

ii) Condition for knowledge

16. He who strives for perfection should develop humility and cosmic love. He should bear insult and be upright, desireless and "I less."

17. An aspirant should possess fearlessness, confidence, faith and cheerfulness and enthusiasm,

18. The worldly man hates God. The spiritual aspirant hates the World. Let there be no hatred of any kind for the Sadhak.

19. Hatred or aversion should be conquered by generating the pure emotions of love and compassion and right knowledge.

20. Be tolerant even with the intolerant; be gentle with the violent; be detached, from all things even when living among those who are attached to them.

21. Sat-Sang is absolutely necessary in the attainment of spiritual knowledge, and practice of meditation.

22. In the spiritual path a Guru's help is absolutely necessary.

23. Mere study of books and ratiocination canot help you much, because these are mere intelleual processes.

24. There should be correct understanding, perfect detachment and a yearning for liberation.

25. Unless you have an intense desire for selfrealisation, you will not progress much in the spiritual path.

26. The yearning comes from Viveka, and Vairagya, accelerated by Guru-Kripa or the grace of the Guru.

27. The grace of the Guru and the Lord is necessary for leading the spiritual life.

28. So long as the Vasanas are not destroyed, so long will Jnana (wisdom) not be attained; so long as Jnana is not attained, so long the Vasanas will not be destroyed.

29. The dawn of Jnana, the annihilation of the mind and the extinction of the Vasanas are mutually interdependent and depend upon no other cause than themselves for their mastery.

30. If the illusion arising from the five senses are kept at bay through strong efforts, all the above three will be developed.

31. So long as the three are not developed paripassu with great efforts the reality will not be reached.

32. With the association of these three equally for a long time, good results will accrue, but if they should be developed separately, one by one, no firmness in any of them will take place and hence no satisfactory results.

iii) Qualification of a Sadhak

33. The first thing a spiritual aspirant for spiritual wisdom has to acquire, is mastery over his mind.

34. Like a blind man, look at objects; like a deaf man, hear sounds. Do not allow the sense-experiences to penetrate within.

35. The mind gets fattened on account of its being fed by sense-objects.

36. Restrain the senses by the process of Pratyahara or abstraction.

37. Why should you struggle to curb the mind? His power is far greater than any other power. The mind will become your slave if you surrender to the Lord and allow His divine power to work through you.

38. The control of Prana should be the natural and unfailing duty of all spiritually-minded persons,

39. It is the control of Prana which paves the way for the non-cognition of all the externals and is the cause of the arrest of death.

40. Firmness of practice in the stainless non-dual principle, control of Prana and the subjugation of the mind-these three are the paths to realise the meaning of Moksha.

41. Out of these three, should one of them be mastered thoroughly, then the good effects of all the three will be obtained, as all the three are inseparably related to one another.

42. If the mind and Prana cease to exist, then thoughts will not rise in any.

43. Both these are one only, like the flower and ts fragrance, or a seed and the oil in it.

44. Prana and mind stand to one another in the relationship of the supporter and the supported. If either of them is slain, then the other also will cease to exist,

45. The destruction of both will confer on all Moksha.

iv) Guide to Sadhak

46. Spiritual life begins with repentance.

47. The spiritual life begins with aspiration.

48. Genuine aspiration is the pre-condition of success in leading a spiritual life.

49. Aspiration is indeed the fruit of good actions of the past.

50. Guard your spiritual Samskaras carefully. Increase them through Viveka, Sadvichara and Satsanga.

51. Devotion to God and Guru, practice of discipline, regular meditation will lead to Self-realisation quickly.

52. Selfless work is for the purification of the mind. Self-realisation is brought about by discrimination, dispassion, determination and meditation.

53. He who is faithful to Truth and who diligently practises turning inwards in meditation, is put upon the ultimate path which leads to Self-realisation.

54. The practice of Samata (equal vision) raises you to a vision of unity above differences.

55. You will not attain self-realisation until you have faith and until you love one another.

56. No complete knowledge is possible as long as there is relationship of subject-object.

57. When the subject and object merge into absolute union, there are no doubts or questions.

58. When you enter the consciousness of the infinite, you will have no problems. You will have no questions to ask, for the questioner and questioned will be one. Subject and object will be dissolved.

59. Only when action is quickened with love and illumined with knowledge the pilgrim in the spiritual path finds his destination and end.

60. The One you seek is He who seeks you.

61. The essential craving of heart is the inner light,

62. He who has faith, who is tranquil and self. Controlled, and who meditates on Atman, attains immortality and eternal bliss.

v) Practical Hints on Yoga

63. Form the habit of deep introspection.

64. Good aspirants who enter into deep medita tion, march forward in sleep also.

65. A little immoderate food or improper time of taking food will affect your system and render meditation difficult.

66. Lead a life of self-restraint, and back up the whole process by positive Sadhana like meditation, Japa, Asana, Pranayama.

67. Fasting is beneficial. Prayerful attitude of mind comes during fasting. You can meditate seriously and vigorously during fasting.

68. The most significant fast is the fast of the heart i.e., the renunciation of desires.

69. Spirituality is not getting information but transformation. The brutal and human elements are transformed into divinity.

70. Sometimes the mind falls into a state of inacti vity. The aspirant begins to think that he has reached the goal. This is a sad mistake.

71. Divest yourself of all anger, greed and attach ment to sensual enjoyments. Be free from love and hate for others.

72. Divest yourself of all affinities for objects. Next follow proper diet, easy posture, purity of lec and body.

73. The spiritual eye is the third eye or the eye of intuition. This becomes visible within the central part of the forehead during deep meditationh

74. Thy steps are not steady in the spiritual path. Do more Japa. Intensify your Vairagya. Sit and meditate in one place. Wander not. Serve.

75. Have unshaken faith in the Lord. Cling to His divine name. Surrender unto Him. Pray to Him. Pray to Him sincerely. The mind will be powerless to do anything to you.

76. Hand over the charge of your body to the Lord and cease to think of it. It becomes His responsibility then.

77. The Lord is everywhere. He can control everything. He will protect you from all danger. He can defend you. Be not afraid. Rely on Him alone.

78. If you put into practice even one hundredth part of what I say to you, you will surely attain God-realisation now and here.

Chapter 9

O MAN! BE WISE NOW

(i) Sleep no more.

(ii) Exercise discrimination every moment.

(iii) Attachment is the enemy of Wisdom.

(iv) The bondage of folly.

i) Sleep no More

1. Know this Samsara to be a long dream.
2. Wake up now. Sleep no more.
3. Do not be much busying yourself with the affairs of this world. It will destroy your spirituality.
4. Keep thyself as a stranger and pilgrim in this world and as one to whom the affairs of this world do not concern.
5. This is a world of want, disease, poverty and ignorance.
6. Riches are not from abundance of worldly goods but from a contented mind.
7. Money and lust make one forget God.
8. He who is sunk in worldliness or sensual plea sures is a devil or demon or Asura or Rakshasa.
9. Birth is misery. Old age is misery. Disease is misery. Death is a misery. Separation from pleasurable object is misery. There is nothing but misery in this world.
10. Wise men care for what is permanent and really helpful to the everlasting aspect of life, what is not destroyed with destruction of the body and what is above the reach of the mortal hand of death.
11. The love of the world is the root of all evils.
12. A worldly man seeks sensual pleasure which excites his animal feelings for the time being, gets dissatisfaction and discontentment and seeks another kind of pleasure to satisfy his animality.
13. This vicious circle of seeking pleasures and exciting his animal nature to enjoy it, goes on working till at last death puts an end to his life.

14. You cannot find refuge in your sons, father and relatives when you are overtaken by death. Be virtuous. Meditate on God and conquer death.
15. Wealth, power, fame, etc., are all uncertain. How can the immutable be obtained by the changing.
16. Why are you driven by greed? Why do you not seek freedom from the cycle of birth and death? Worldly possessions are of no avail. Death is sure to overtake you in your vain worldly persuit.
17. If you want to live in the Eternal, give up the present earthly life.
18. A man's greatness lies not in wealth and position or intellectual capacity but in his virtuous life devoted to God and the service of humanity.
19. The best of all possessions is knowledge; the best of all gains is health; the best of all kinds of happiness is contentment.
20. Look within. Within is the fountain of good, joy, bliss and wisdom.
21. The inexhaustible spiritual wealth and ocean of bliss are within the soul. Enter thou in and abide in thine own self within thine own heart.
22. Rise up higher through Sadhana. Remember that goal of life is God realisation. Eternal satisfaction and eternal bliss can be had only in God or Brahman.

ii) Exercise Discrimination Every Moment

23. Discrimination opens the door of wisdom.
24. Live under the light of discrimination. You can easily recognise the false delight which the worldly objects cause.
25. Where there is discrimination dispassion is there, and where there is dispassion, discrimination is there.
26. Discrimination leads to dispassion, dispassion to purity, purity to holiness, and holiness to saintliness and beatitude.
27. Develop, your wings of discrimination and dispassion and fly to eternity.
28. Renunciation is the effect of Vairagya. Vai ragya is caused by discrimination or Viveka.
29. Arm yourself with the wings of discrimination and dispassion. You can soar high into the realm of infinite bliss.
30. Where there is discrimination, wisdom is there and where there is wisdom, discrimination is there.
31. Leave the transient; find bliss in the eternal.
32. The objects of enjoyment in this world are full of difficulties, limitations and pain. They are like poison to one who reflects a little over the real nature of the external world.

33. To be full of objects is to be empty of God. Man is poor in spirit. To be empty of objects is to be full of God.

34. Impermanent are all these objects. Unsubstantial are all these things.

35. Seek the permanent and substantial (Atman) and attain immortality and eternal bliss.

36. Anasakti (detachment) is the watch-word, the motto of all Yogas.

37. Non-attachment is the fundamental teaching of the Bhagavad-gita and all religious scriptures.

38. Unless there is deep Vairagya, the state of Samadhi or superconscious state cannot be attained.

39. A condition not depending on the external world is true Uparati or renunciation.

40. Dependence always generates sense of fear, the fear of being deprived of that which has given us protection and security.

41. When dissatisfaction arises it is a good sign, because it portends the awakening of man's will towards conscious effort for attaining the supreme eternal satisfaction, this dissatisfaction will be his final emancipation.

42. Infinite or the Absolute is the source of real, ever-lasting happiness. The Infinite must therefore be realised.

43. Relieve yourself from all objects of enjoyment as well as the enjoyment itself and attain the non-dual and all-full Atmic reality, through the grace of Guru and your own discriminative enquiry.

iii) Attachment is the Enemy of Wisdom

44. Attachment produces Moha or infatuation. Moha causes entanglement.

45. Fear exists on account of attachment and desire.

46. Moha (infatuation or delusion) is a stigma on pure love.

47. Craving for carnal pleasure is a stigma on pure love.

48. What pleasure is there in sense gratification, which is well known as poison.

49. Enthralled by senses, attendant upon the mind, and like one possessed by bilious fever, thou alas hast got perverted taste through the enjoyments of worldly pleasures.

50. Attachment to the objects of the world is due to the ignorance of their true nature, because nothing but the Atman really exists. The objects are only an illusion.

51. Attachment is indicative of the feeling that objective possession brings happiness. This idea has to be removed from the mind. Happiness is not in the objects but in one's own Atman.

52. Sanga is the impure Vasanas of love or hate entertained by the mind in the diverse objects of the world.

53. If you remain unaffected by joys, envy or Sorrows, you have relinquished all Sanga.

54. If, without rejoicing in joy and pining under pains, you do not subject yourself to the trammels of desires, you can be said to have rid yourself of Sanga,

55. Being indifferent to pleasures or pains, if you can be content with whatever you get, then you have cast off all Sanga.

56. Through Sanga, association or attraction of the mind, material objects are caused; through Sanga all desires arise; through Sanga mundane existence arises.

57. It is the renunciation of the Sanga that is said to be Moksha or release.

58. Through the destruction of Sanga, all rebirths do cease.

59. Destroy the association of the mind with objects and attain the state of Jeevan-Mukta.

60. Raga is at the root of Vikshepa or tossing of the mind. Raga comes through lack of Vichara or enquiry.

61. The underlying secret of overcoming the tossing of the mind is Vairagya or dispassion.

62. You imagine that the objects of the world will give you happiness. This is Avichara or lack of Vichara.

63. Do Vichara, discriminate and find out the defects of worldly pleasures and develop Vairagya for all kinds of earthly pleasures.

iv) The Bondage of Folly

64. Man is bound up by the notion of the reality of sense-experiences.

65. Man's pleasure is only his foolishness. O fool, do not think that you are happy in this world by possessing objects. Try to understand what that happiness is.

66. Man thinks that the mind is himself. He cannot therefore analyse the mind.

1. You

67. Pleasure does not lie in object, but in a condition of the mind.

68. The mind goes outward to the object in search of pleasures. At that time there is pain, for the mind thereby is straying away from truth. When the object is attained the mind ceases to function and it rests on its substratum, the Atman or the self and unconsciously tastes the bliss of the Atman.

69. One thing which is sweet and pleasant to you at one moment produces the very reverse of that sensation in another.

70. You cannot suppress by force your inward long ings and unfulfilled cravings. You will have to sublimate them through discrimination, dispassion, enquiry and meditation.

71. A repressed desire is a potential foe.

72. Desire drags man down; discrimination lifts him up.

73. The desire for pleasure and power is a great barrier to spiritual peace.
74. Renounce your sensual desires, your carnal self. Renounce ambitions glory, lust and pride. Burn yourself, this little “I” in the fire of wisdom.
75. This mischievous mind is the generator of all pains and all fears and the destroyer of all noble, spiritual wealth.
76. Annihilate desires. You will attain supreme peace.

Chapter 10

THUS SIVANANDA SAYS

(i) Be brave.

(ii) Evolve through actions.

(iii) Mystery of life.

(iv) Valuable is health.

(v) Unfold in silence.

(vi) Stray thoughts.

(vii) The book of wisdom.

i) Be Brave

1. Critical times test the faith of a devotee. He who has faith in the Lord must pass through the fire of suffering.
2. Suffering is not a misfortune. It helps one to grow.
3. Suffering and pain open the door of wisdom.
4. "Not to be hurt by others" is more difficult than "not to hurt others".
5. Blessed are those who suffer, because suffering helps them to evolve quickly, and suffering is the substance of spiritual life.

ii) Evolve through Actions

6. Jiva or the individual soul is a businessman; his Karmas are his commerce; and good and bad fruits of his good and evil actions are his profit and loss. This world is his business house in which he carries his business.
7. Think well and judge what is right before you do it.
8. Involuntary, unintentional, or unconscious actions do not constitute Karma, because volition, the most important factor determining Karma is absent.
9. Sin is only a mistake. It is misdirected energy.
10. Mistakes are lessons of wisdom.
11. The essence of evil and sin is belief in things that perish.
12. The essence of religion is Truth. The essence of law is virtue.

iii) Mystery of Life

13. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating. The tree is the body. One bird is the Jeeva or the individual soul who enjoys the fruits of his actions, viz pleasure and pain. The other is the Lord who remains as a witness without eating.
14. Respect of the soul is praiseworthy, but respect of body is indeed despicable.
15. A scientist conquers external nature, but a Yogi conquers mind and internal nature.
16. The sinner of today is the saint of tomorrow.
17. Every saint has a past, every sinner has a future.
18. Sattwa is light, balance, order, equanimity, happiness, harmony.
19. Rajas is desire, restlessness, passion, movement.
20. Tamas is darkness, inertia, laziness, stupidity.

iv) Valuable is Health

21. Health is wealth. Health is the greatest of gift.
22. Relax sufficiently. Relaxation gives peace and strength. Relaxation holds the key to success and attainment.
23. Food and pleasure should be balanced.
24. For Vyana to make one round through all the Nadis in the body it has to travel 7 miles.
25. If in a day Vyana makes 3 rounds in the body, that man possesses extraordinary health.
26. If Vyana takes 4 or 5 days to complete even a single round, the health of that man is poor.
27. Vyana removes the impurities in the nerves and throws them out through the various openings in the body.

v) Unfold in Silence

28. The control of speech is Vak-Mowna.
29. The subjugation of organ is Karana-Mowna.
30. In Kashta-Mowna, there is cessation of one's physical actions. He does not show even any signs.
31. The mind becomes silent and rests in Brahman without any thought. This is Maha-Mowna. This is true Mowna.
32. Equality of vision over all and quiescence of mind with the idea that all are no other than Brah man is Sushupti-Mowna.
33. The expurgation from the mind of all doubts, after realising firmly the illusory character of this world is Sushupti-Mowna.

34. The settled conclusion that the universe is no other than the all-full Brahman is Sushupti-Mowna.

35. A sage enjoys Sushupti-Mowna.

vi) Stray Thoughts

36. A virtuous wife is a man's best treasure.

37. Obedience is the establishment of harmonious vibrations in one's being.

38. Speech is of four types. These are hidden in the cave. They are mystic. They are ineffable. Men speak the fourth type of speech.

39. Sparrow represents lust, serpent represents anger, rat represents greed.

40. Philosophically pain is not headache. It is caused by the disease of birth and death.

41. Sannyasa is not escapism. It is supreme heroism.

vii) The Book of Wisdom

42. The "Voice of the Himalayas", is a storehouse of ancient wisdom.

43. The "Voice of the Himalayas", is a clarion tall towards the goal of perfection. It is an answer to all problems of life here and hereafter. In unequivocal terms, it is a divine call for all people to lead a purposeful life or the life divine.

44. The light which modern men and women need for clear, divine living, for cultivating virtues, for developing courage to fight the battle of life, for developing an open mind, a clear perception for attaining lasting peace and happiness, and perfection-that light "The Voice of the Himalayas" sheds.

45. What is not in the "Voice of Himalayas" is nowhere.

46. He who practises even a little of what is contained in "The Voice of the Himalayas" shall have the light of life.

47. He who drinks deep "The Voice of the Himalayas" lives happily in every way. He is serene and joyful. He attains Immortality and lives in the eternal.

Chapter 11

SIVANANDA'S WISDOM TREASURE

(i) Attain life's goal.

(ii) Utilise well this life.

(iii) Lead the Divine life.

(iv) Know thyself.

(v) Secrets of life.

(vi) Arise, O man, be divine.

i) Attain Life's Goal

1. Discover the true aim and purpose of your existence. Transform life of the lower self into the life of the spirit. Live in God or the eternal. This is the purpose of your life here.
2. There should be an understanding of the aim of human life, the purpose of existence here, and the meaning of action in life.
3. Life is a mission. Fulfilling your life's mission is God-realisation.
4. Life is for selfless service and attaining God-realisation.
5. The highest aim of life is to live in the eternal.
6. Salvation is not escape from life. It is eternal life in the spirit or Atman.
7. A man can attain salvation by his faith, good actions, virtuous life and meditation.
8. All activity is ultimately directed to the realisation of unending happiness, supreme bliss.
9. To become divine is the aim of life.
10. Self-realisation is the aim of life and the means to it are an ethical life and ceaseless meditation,
11. All duties in life are accessories to the supreme duty of self-realisation.
12. Self-realisation is the ideal of every human being, It is the goal of every individual in this world.
13. Spiritual duty is far more important than worldly duty.
14. Live to seek God. Live to serve humanity.
15. Fulfil God's will. Will be happy. You will be blessed. You

16. To reach the goal of life which is eternal bliss, you must have patience, perseverance, diligence, serenity, purity, one-pointed mind and burning aspiration.

17. He who does not strive for self-realisation lives in vain. Though he is a man in appearance he is in fact a beast.

ii) Utilise Well This Life.

18. Time is life. Time is more precious than the most valuable thing in this world. Time ill-spent is life wasted away. Make the best use of time.

19. Waste not life in vain discussions, debates, disputes, controversies and arguments. It makes friends enemies.

20. Sri Rama Rama Rameti, Rame Rame Manorame. Sahasra-Nama Tattulyam, Rama Nama Varanane. This is the Anti-gup-shup tonic. When you find that you have wasted your time in gup-shup or gossip, repeat this several times. You can make up the wastage of time.

21. Life itself is a Yajna, a day to day sacrifice in which one pours out devoutedly his own thoughts, speeches and deeds.

22. Life is a series of awakenings.

23. This world is a vast university. Man learns by tears.

24. Life is a school. There is need for education.

25. To allow oneself to be educated implies subjection to rule and control.

26. Discipline is education, training, subject to rule, control, correction, habit of obedience, chastisement by way of correction and training.

27. True education is of the heart.

28. Education is a problem in consciousness, a problem in soul culture.

29. It is in giving you receive. It is in dying to the lower self that you attain Eternal life or Immortality.

30. He alone receives who gives. This is the law of compensation.

31. Endeavour to realise the presence of God as a living power in your life.

32. Develop tranquillity. Lead a holy life, subdue and restrain the senses and the mind. Abstain from injury to all beings. You will soon attain Godrealisation.

33. Life is a song, sing it. Life is a journey, complete it. Life is a mystery, unfold it. Life is an opportunity, utilise it. Life is a dream, realise it.

34. Love of God makes life complete, worthwhile.

35. Live devoted to wisdom.

36. Walk the way of reason, of discretion prudence and divine life. You will be blessed.

37. You are born to conquer death and pain.

38. Believe in God, in divine revelations, in saints and prophets. Be kind to all. Pray. Do charity. Be pure in your thoughts, speech and conduct.

39. Wage war against your animalistic instincts and come out victorious. Arm yourself with the weapons of discrimination, dispassion, renunciation, aspiration and meditation.

40. Spend the day profitably in prayer, meditation, service, study, Kirtan and Japa. You will rejoice in the evening.

41. If you give up gossip and reading novels and newspapers, if you do not give your ears to hearing rumours, you will have ample time for study of scriptures and meditation.

42. The key to success lies in patience and perseverance.

iii) Lead the Divine life

43. If you lead the life divine, all things are possible.

44. A progressive refinement of the mental and moral make up of man is the foremost objective of Divine life.

45. The practice of non-injury, truthfulness, and purity constitutes the vital part of divine life. This is self-discipline. This leads to purification of mind and self realisation.

46. Accept Ahimsa, Satyam, Brahmacharya as the guiding principles of Divine life.

47. Divine life is to be lived in small details.

48. Day-to-day movements of man constitute the very essence of divine living, the very essence of Yoga and Vedanta.

49. Truthfulness, compassion, purity-these have to cover your entire life down to the minutest details.

50. If you practise Japa meditation, etc. Combined with Vichar, Viveka and Vairagya, you will be able to progress on the path of Yoga and Vedanta or the path of divine living.

51. He who observes the laws of nature and leads the life of self-restraint, purity. Dispassion and contemplation, enjoys the perfection of life.

52. He who learns from his own experiences, is a wise man. He who learns from the experiences of others, is happy. He who neither learns from his own experiences nor from the experiences of others, is a fool.

53. He only truly lives who serves, gives and meditates; but he who never gives, serves and meditates, is already dead though living.

54. An ideal man is one who leads a dedicated life, who is calm and unperturbed, who serves humanity selflessly, who is full of joy, who loves and who prays and meditates regularly and who lives in the Eternal.

55. If you are able to cultivate and practise the three basic tenets of divine life viz: Ahimsa, Satyam, Brahmacharya, which in reality traverse the entire gamut of practical spirituality, then you are on the road to self-realisation, the ultimate goal of human aspiration.

56. He in whom there dwells truth, righteousness, non-violence, self-restraint, purity, humility, is a wise man.

57. He who is wise, is discriminative, dispas sionate, serene, self-controlled, patient and fearless.

58. He who refrains from the lusts of the world, who prays, meditates, serves, denies the worldly goods, and sings songs of devotion, lives in God. He has a light in his heart.

59. The gate is small and the way is narrow, which leads to the life eternal. There are few who find it.

60. Believe God. Deny thyself utterly. Des pise the worldly life, Be humble. You will enter the realm of infinite bliss.

61. Sarvatmabhava-the feeling of the self as allis the goal of life.

62. The life in God is the life of unity and love.

63. Be good; do good. This is your Dharma. Hear. Reflect. Meditate.

iv) Know Thyself

64. Man is a soul and has a body.

65. Man's true nature is God.

66. You are pure consciousness. Through ignorance you have imposed limitation upon yourself. Reflect and abide in the Absolute or Brahman.

67. Man's innermost essence is Atman or the Divine Spirit.

68. Realising the spirit, man achieves security, Certainty, perfection, freedom, independence, immortality and bliss eternal.

69. Man and his life become the starting point and end of philosophy.

70. Man is of the nature of his faith. What his faith is, that verily he is.

71. Physical body and intellect depend on the soul within, about which man knows little or nothing.

72. Personality is the sum-total of man. A man of good personality has a number of good qualities. He behaves politely. He has confidence in himself. He has capacity to win other people's co-operatioff. He has the capacity to draw others towards himself.

73. Hunger, libido and fame are the fundamental urges of man.

74. Unless man is liberated from the bondage of the mind and matter, he cannot have knowledge of Self and of God.

75. The head and heart must be wedded. Then alone there will be perfection and integration in man.

76. Faith, virtue, piety, dispassion and honesty are the greatest treasures of man.

77. Every man must arise, purify, meditate and declare freedom unto himself.

78. Man says, "When this is over, then I will have time to do that, (meditate)". It is never done because something new turns up all the time to distract him.

79. Study my book "Sure ways to success in life and God-realisation". This will teach you the science of developing the will-power and mastering your nature.

80. The past cannot be changed. The future is yet in your power.

81. Truth is not outside you. It is within you. It dwells in the cave of your heart.

82. You are a truth of God, a work of God, a will of God.

83. You are unfettered, free, eternally free. You are Nitya Mukta Atmar. Roar OM. Come out of the cage of flesh and roam about freely.

v) Secrets of Life

84. Life is not a question of creeds but of deeds well done.

85. Life is a series of conflicts.

86. No life is free from difficulties. Face them boldly through the grace of the Lord and power of His name.

87. Change is the law of life. Truth is the law of life. Love is the fulfilling of the law of life.

88. This life is but a tillage for the next; do good that you may reap there.

89. Death is a gate to another life. Life is endless.

90. Instincts are a part of the activities of Nature which helps in preserving life.

91. Life is maintained through Nature, the power of God.

92. This body is full of impurities. It is despicable but it is an instrument for God-realisation. It is the temple of God.

93. This body is the holy place of Kasi or Benares. Here flows the all-pervading Ganges of wisdom. Devotion and faith are Jumna and Saraswathi. Meditation on the feet of Guru is Prayaga.

94. This body is a lamp. The heart is the wick. The oil is your love for the Lord.

95. You can build a temple in your heart by the absence of anger, by the practice of humility, compassion, forgiveness, faith, devotion, meditation, prayer and recitation of the Lord's name.

96. The physical body is a city of Brahman, It is a city of God.

97. Keep your body healthy, strong and pure because it is the city or temple of God.

98. The heart is life's sound box.

99. Make your heart a clean mirror,gaze within and behold the Divine.

vi) Arise, O man! Be Divine

100. He who is without religion, Vichara and aspir ation has neither a heart nor soul. He is a vermin

101. He who eats and sleeps like the brute, without developing his mind in spiritual enquiry and meditation is a mere carcase.

102. Doubt, sensuality, hatred, love of the life in the world, egoism, likes and dislikes, ignorance, pride, are the fetters of man which are hard to break.

103. Impurity of mind is lust, impurity of tongue is falschood, abuse, backbiting, talebearing and scandal-mongering; the impurity of the ear is to hear evil spoken of others; the impurity of the eye is to look with evil intention at the wife of another.

104. He who devotes his precious mental energy to hate, sex-delights and pursuit of power, is wasting the supreme capital of his mind-energy on nothing.

105. Do not be ruled by likes and dislikes, your moods and passions. Be ruled by principles.

106. Man knows about the Sermon on the Mount, the Ten Commandments and the eight-fold Path of the Buddha for preaching to others, but he does not live upto what he preaches.

107. Right belief, right conduct, and right knowledge are the sources of happiness.

108. Root out hatred. Give up greed. Abandon Separateness. Live in love. Enjoy oneness.

109. You cannot renounce the world. Wherever you go, you will have earth water and body. But you can renounce worldliness (selfishness, cravings and egoism). You can renounce your opinion of the world.

110. Be the doors of the words and not hearers only-deceiving your own selves.

111. Man is a victim of appetite or desire. Desires dominate man and he turns his face away From God. He has forgotten his essential divine mature.

112. A sensuous man is no better than a beast.

113. Most of the people are no better than animals. They are excommunicated from the kingHom of peace and bliss eternal.

114. If you desire to reap profit, study the Scriptures with humility, simplicity and faithfulness.

115. In simplicity is the secret of beauty. Simplify your life.

116. Be humble, pure, straight-forward, and rue to yourself and others.

117. Be good, do good so that each tomorrow will find you farther than today.

118. Be humble and meek, be pure and holy, be godly and peaceful.

119. Be charitable. Be moral. Be humble. Be courageous. Be pure. Meditate. And become wise,

120. Whoever does anything with enthusiasm, patience and perseverance never fails to achieve his object.

121. Whoever does anything with interest, sincerity and enthusiasm, will never fail to achieve his object.

122. Annihilate desires. Seek the company of saints and devotees. Control the mind. Control anger. Be charitable. Help the needy. Kill the ego. Be grateful. Respect the great. Be truthful. Indulge not in gossip. You will attain the supreme Blessedness.

Chapter 12

ROYAL ROAD TO REALISATION

(i) The fundamental process in Yoga.

(ii) Meditation awakens intuition.

(iii) Seek not powers: lose not thy way.

(iv) Higher power in real Yoga.

(v) Supreme worship is Realisation.

(vi) Crowning glory.

i) The fundamental process in Yoga

1. He who meditates will be liberated from the fetters.
2. Meditation on the supreme Being is your highest ideal, your greatest good.
3. Meditate on your own Atman in a solitary place where the mind may not be disturbed.
4. Withdraw the mind from the senses and fix it in meditation. Control the thought-current. Find out the thought-centre. Rest there peacefully and realise the bliss of the Eternal.
5. True worship consists in inward meditation alone, and in no outer form of worship. Therefore apply your mind to the adoration of Atman, by meditating within yourself.
6. Meditation builds up your personality and character, cleanses your thoughts, purifies your emotions and allows the seed of spirit to grow.
7. Practise meditation regularly. Meditation will awaken new light, new life, love and hope.
8. If you meditate regularly, your capacity for love and service will be ever growing. You will experience an immense elation and freedom, a sense of enlarge ment of life, an upliftinent of the inner being, a blissful equanimity, an increase of purity, tenderness towards fellow-creatures. You will be humble, genial and forgiving.
9. Sleep is the trick played by the mind to cease from the act of concentration. It does not want to concentrate itself on any one object alone.
10. Various forms of doubt will enter the mind, “Am I right in practising this form of meditation?” “Am I right in choosing this Guru or not?” “Is it necessary to practise meditation?” “Why should I meditate?” This world is real. Who says it is unreal? Thus the mind will turn away from Sadhana again and again.
11. Slay the doubt through discrimination, study. Holy company, self-analysis and deep meditation.

12. Understand the significance of OM and medi tate on it. The deeper the understanding the greater will be the benefit.
13. An effulgent and steady light swifter than thought shines in your heart to show the way. Gaze within. Meditate on the Light of lights, and become that Light of lights.
14. Meditation deepens and expands consciousness.
15. Meditate on courage, humility, love compassion, peace, bliss, serenity.
16. First practise concentration on an object; then concentrate on the idea of the object; finally concentrate on the existence behind the idea.
17. Meditate on completeness and spiritual perfection.
18. To meditate is to go into oneself and open the heart in silence to the divine Spirit.
19. Meditate on Atman. You shall see the light of truth and understand the oneness of all life.
20. Meditation on Brahman or the Reality is one's supreme duty in life.
21. Meditation should not be confined merely to a particular part of the day. It ought to be a continuous awareness of the divine presence.
22. Your whole life should be one of meditation.

ii) Meditation awakens intuition

23. It is intuition that enables us to have a glimpse of the Spirit or wondrous Atman.
24. Self-knowledge or Atma-Jnana cannot be attained through the intellect. Intuition is the last part where mind is merged in the higher self, and awakening to the real self takes place.
25. Intuition comes in a flash, when you are Godintoxicated.
26. Intuition of Reality destroys the basic nescience, Mudhavidya.
27. Reason is a small, crude weapon of intellectual people; intuition is the unerring guide of a Sage.
28. Reason is frail and finite and limited.
29. Reason can demonstrate the truth, but reason cannot discover or reach the truth.
30. Intuition is the only method through which the ultimate can be known. Reason is not enough. Reason is not useless but it is insufficient and impotent.

iii) Seek not powers: lose not thy way

31. Siddhis come during the practice of concentration. They are by-products of concentration. You will have to shun them ruthlessly. If you fall a victim to these Siddhis, you cannot reach the goal.

32. Miracles are astounding only for the layman. For Yogins these are simple things. They are not extraordinary. For those who know the principles and laws of Yoga, who have controlled nature, they are common occurrances.

33. Miracles there have been for ages and will continue to be till the end of the world.

34. Miracles have been caused by prayer. Has always granted the fervent prayers of faithful devotees. God

35. Faith itself is the great miracle.

36. To convert water into wine is not difficult but it is difficult to transform worldly people into divine beings and put them in the path of Yoga. This is the greatest miracle.

37. The eight major Siddhis are the greatest miracles performed by the Raja-Yogins. There are rarious minor Siddhis also.

38. Real Yogins perform miracles to convince their disciples of the existence of trascendental things and God. They will not perform miracles on the platform.

39. Queen Chudalai performed miracles to open the eyes of her husband Sikhidhwaja. She stood above the ground. She moved in the sky.

40. Drinking nitric acid, swallowing nails, chewing snakes and glass-pieces, walking over the fire, are not the real Siddhis of the spiritual Yogins. They have nothing to do with Yoga. They are performed by charlatans to collect money. Even educated people are deceived by looking at these performances.

41. Some exhibit small miracles with the help of some disembodied spirit. These are nothing. These have nothing to do with spirituality.

42. Beware of cheap miracle-mongers. Do not be duped.

iv) Higher Power in real Yoga

43. Miracles are based on the principle of the Concentration of the mind.

44. Mind has immense powers. It derives its power from the Atman or the Supreme soul.

45. The mind is a collection of thoughts.

46. The mind's energy is dissipated by worry, evil thoughts, cares, anxieties and lack of Brahmacharya.

47. If you can control the immense amount of power which the mind possesses through concentration, sublime divine thoughts, you will acquire Siddhis or the power to do supernatural things.

48. Sri Sankara performed many astounding miracles. He drank molten lead and passed into the body of a king (Parakaya-Pravesha).

49. The Siddhis performed by Raja-yogins are true. They can change the molecules of an object and convert it into gold or silver or any other object. They can draw their supply from the cosmic source, ether, and create any kind of object through their Yogic power.

50. Sri Sadasiva Brahman was a great Yogi. He performed many real miracles. He was seen in different places at the same time. He was buried underneath on the banks of Kaveri river for some months. His hand was cut. He brought again the full hand.

51. Some are born Siddhas. Sri Dattatreya was a born Siddha. He created a woman and a bottle of wine by his Yogic powers to get away from the disturbing crowd.

52. A Jnani performs miracles through the power of Sat-Sankalpa (willing). A Raja-yogi does miracles through Samyama (Dharana, Dhyana and Samadhi).

v) Supreme Worship is Realisation

53. Samadhi is the key to open the realms of illimitable bliss.

54. Samadhi is superconscious state. It is a state of union with Brahman or the Absolute.

55. The first requisite is your yearning to have Samadhi.

56. The quest must be definite; it must be according to an established path or way. You must have a guide who has experienced Samadhi. There must be willingness to renounce everything.

57. Anything that is subject to achievement, is impermanent. Samadhi is not a thing to be achieved, because it is man's true essential nature.

58. The awareness of the timeless, spaceless, causeless and attributeless, is emancipation or Nirvikalpa Samadhi.

59. Samadhi becomes a natural condition to the sage of self-realisation. In Samadhi he burns all Vasanas and Samskaras.

60. In those who have attained self-realisation, the pure Vasanas with which they perform actions, will not entail upon their rebirths.

61. In those who have attained self-realisation, illusion is dispelled and the light of pure consciousness shines through them. They live in bliss eternal. Their Sorrow is at an end.

vi) Growing Glory

62. A Saint is simply the perfect flower of mankind.

63. The sun shines by day; by night the moon shines. But a sage shines radiant by day and by night.

64. A saint has to grow. He is not born ready. Made.

65. A man of self-realisation knows himself to be perfect, immortal and all in all. He does not want anything. He has no desires.

66. The ignorant man does not find spiritual peace, whereas the sage discovers the truth and so becomes happy for ever.

67. The Saint wherever he goes brings bliss with him. His touch is curative and his presence wards off evil.

68. A Yogi takes upon himself the disease of others. He unites his mind and astral body with that of suffering men. The disease is conveyed to the body of the Yogi.

69. I desire not the supreme state with all its eight Siddhis, nor the release from rebirth. May 1 take the sorrow of all creatures who suffer and enter into them so that they may be made free from grief.

70. A Jeevanmukta still continues in the body only to communicate the wisdom he has experienced to others.

71. A saint has won the battle against the illusjons of sensual life. He has cut the knots of ignorance, desire, Karma and selfishness. He is perfect and free.

72. Forgiveness is the true nature of a Saint.

73. A sage preserves a perfect equanimity of mind whether he swallows virulent poison or sugar-canejuice.

74. Whether one thrusts his dagger deep in the heart of a sage or preserves him he will regard him neither his foe nor his friend.

75. A sage is devoid of duality, because of the absence of delusion, attachment and aversion.

76. A sage is beyond the narrow conceptions of “I”, “He”, and “Mine”. He is bodiless though he has a body.

77. A sage is dependent on none, detached from all, faultless, wise and not troubled by any kind of fear whatsoever.

78. A liberated sage continues to act without the sense of ego.

79. Though a sage appears to act like others, nothing is done by him in reality. He has no egoism. His actions are not prompted by personal motives.

80. In the state of Jeevanmukti, the Sage seems to act and yet he does not really act.

81. He is a sage who is dispassionate, truthful, who is unattached, who has abandoned the sensual Ipeasures of the world who has no desire for the mundane life. He ever lives in the Eternal.

BOOK TWO

Pearls of Wisdom

Chapter 1

1. Universal Prayer

O Lord! Thou art the Creator of this universe. Thou art in the grass and the rose. Thou art in the sun and the stars. Salutations unto Thee, O Destroyer of the cycle of births and deaths Salutations unto thee, O Bestower of Bliss and Immortality!

2. Prayer Works Wonders

Prayer has tremendous influence. Mahatma Gandhi was a great votary of prayer. If the prayer is sincere and if it proceeds from the bottom of your heart, it will at once melt the heart of the Lord.

Do not argue about the efficacy of prayer. You will be deluded. There is no arguing in spiritual matters. Intellect is a finite and frail instrument. Remove now the darkness of your ignorance. You will enjoy the unalloyed bliss of the prayer.

3. Live in God

Speak kind and sweet words. Of Mahatmas. Eat moderately. Have Satsanga Take care of your health. Cultivate fellow-feeling and universal brotherhood.

Do not waste your precious hours. Find out your evil habits and remove them. Thou art the best judge in this direction. Try to minimise the time spent in useless company. Be on the alert. Speak little.

Feel that the whole world is your own Self. Develop universal love. Live in God. Be kind to all. Take refuge in the Lord. Meditate on the Lord. You will realise. The Divine Light will descend upon you.

4. Nectar Drops

1 True religion does not consist in ritualistic observances, baths and pilgrimages.

2 Improper education and bad company turn innocent men into downright rogues.

3 Worldly people see Truth in wife, children, body and money and untruth in God.

4 A religious husband and a worldly-minded wife cannot enjoy a happy home.

5 Embrace spirituality, practise purity, develop nobility, do charity and attain Divinity.

Chapter 2

1. So-called Friends

The so-called friends are your real enemies. You cannot find even a single, unselfish friend in this universe. Your real friend in need who attends on you sincerely is God, the indweller of your heart. Worldly friends come to you to get money and other comforts, when you are rolling on Rolls Royce, when you have got plenty of money. When you are in adverse circumstances, no one will care to look at you. This world is full of avarice, hypocrisy double dealing, flattery, untruth, cheating and selfishness. Be careful. Friends come to have idle talk with you and to waste your time. They have no idea of the value of time. They want to pull you down and make you also worldly. They will say, "Friend, what are you doing? Earn money as much as possible. Live comfortably now. Eat, drink, be merry. Let us go to talkies. Today there is a good new American Hollywood production running at such and such theatre. There is beautiful American Dance. Who knows about the future? Where is God? Where is Heaven? There is no rebirth. There is no Mukti. It is all gup and gossip of Pandits. Enjoy now. Why do you fast? There is nothing beyond this world. Give up all Sadhana and meditation. You are wasting your time."

You will get such sorts of advice from such worldly friends. Cut off all connections ruthlessly.

Trust in that only Immortal Friend, who dwells in your heart. Then alone you are perfectly safe. He will give you whatever you want. Hear His sweet counsel from within with one-pointed mind and follow.

2. We See A Very Good Man Suffering Too Much. Why?

The Law of Karma is inexorable. Every one reaps the fruits of his previous births. A good man only will suffer a lot because he is hurrying up in the spiritual march. Many of his evil Karmas have to be worked out and purged out quickly to hasten his salvation in this very birth. But God gives him extraordinary power of endurance through His grace. An aspirant or a good man gets many difficulties and sufferings. But he rejoices even in sufferings and destitution on account of the descent of the Lord's grace. He voluntarily welcomes these sufferings. The only best thing in this world is pain (suffering) because it is the eye-opener towards God.

3. Nectar Drops

1. A man of Self-realisation never indulges in intellectual fights for name and fame.
2. Mental purity is of paramount importance for Self-realisation.
3. He who is attached to wife, children and wealth will not derive even an iota of benefit.
4. You can do nothing in the spiritual path without perfect control of your senses.

4. Health & Longevity

He who drinks and has no thirst

Or eats and has no hunger

He who does not take any exercise

Suffers illness and dies young.

He who wastes much the vital fluid

He who uses tobacco

He who takes heavy dinners Suffers illness and dies young.

He who drinks buttermilk

He who eats tomatoes and lemons

He who walks three miles daily Is healthy and attains longevity

He who is moderate in everything

He who basks in the sun

He who takes cold bath Is healthy and attains longevity.

He who is very busy

He who talks a little

He who drinks water in the early morning

Is healthy and attains long life.

He who takes spinach or palak

He who gets up when he is still hungry

He who observes silence during eating

Is healthy and attains long life.

He who fasts and meditates

He who eats to live

He who takes to nature-Cure Is healthy and attains IMMORTALITY.

5. The Biggest

The Mississippi is the longest river in the world. Mount Everest is the highest peak. Sahara is the widest desert. Victoria is the greatest water-fall. Niagara is the most developed electricity-generating centre. The Pacific is the biggest ocean.

The Mahabharata is the biggest Epic. The Veda is the oldest scripture. The elephant is the largest animal. Verkhoyansk is the coldest place. Kohinoor is the largest diamond. Asia is the biggest continent. Knowledge is the most precious wealth. Love is the best unifier. Sense-control is the greatest strength. Fasting is the best medicine. Brahmacharya is the greatest Tapas. Japa is the greatest Sadhana. Rama is the greatest king. Vasishtha is the greatest Rishi. Krishna is the greatest Yogi and Jnani. God is the greatest Being.

6. Glory of God's Name

1. Sweeter than all sweet things, more auspicious than all good things, purer than all pure things, is the name of God only.

2. From Brahma down to the pillar is all created by Maya in this universe. It is true and verily true that God's name is the only Truth.
3. He alone is teacher, father, mother and relative who teaches the remembrance of God's name.
4. There is no guarantee about your breath. It may stop at any moment. Therefore from childhood itself singing of God's name alone should be practised..
5. It is a matter of great sorrow, greatest of all – miseries that for the sake of the outer shell (of worldly enjoyments) the precious jewel of God's name is -forgotten.

Chapter 3

1. Prayer for World Peace and Amity

O Devi! All auspicious one, giver of success and prosperity, we bow to Thee ! Shower peace and amity on this earth and protect us.

2. Power of Suggestions

You should have a clear understanding of suggestions and their effects upon the mind. You should be careful in the use of suggestion. Never give wrong suggestion which may bring destructive results to any body; you will be doing a great harm and a disservice. Think well before you speak. Teachers and professors should have a thorough knowledge of the "Science of suggestion" and "Auto-suggestion". Then they can educate and elevate the students in an efficient manner.

In South India when children cry, parents frighten them by saying, "Look here, Balu! IRENDU KANNAN has come. The two-eyed man has come. Keep quiet or I will hand you over to this man." "POOCHANDI (Ghost) has come". Suggestions of this sort are very destructive. The child becomes timid. The minds of children are elastic, tender and pliable. Samskaras are indelibly impressed at this age. Chang ing or obliterating the Samskaras becomes impossible when they grow. When the child grows into a man. He manifests timidity. Parents should infuse courage into the minds of their children. They should say "Here is a lion. See the lion in this picture. Roar like a lion. Be courageous. See this picture of Sivaji or Arjuna. Become chivalrous." In the West, teachers show the pictures of battlefields to children and say, "Look here, James! See this picture of Napoleon. Look at his cavalry. Won't you like to become a Commander-in-chief of the army or a Brigadier-General"? They infuse courage into the minds of children from their very childhood. When they grow, these Samsakaras get strengthened by additional external stimuli.

3. Yoga Asanas

HEALTH is wealth. Health is indeed a covetable possession. Good health is a valuable asset for one and all. It can be achieved by the regular practice of Yoga Asanas.

The practice of Asanas controls the emotions, produces mental poise, distributes Prana evenly throughout the body and helps in maintaining healthy functioning of the internal organs, gives internal massage to the various abdominal organs. Physical exercises draw the Prana (energy) out but Asanas send the Prana in.

The practice of Asanas cures many diseases and awakens Kundalini Sakti. These are the chief advantages in the Yogic system of exercises which no other systems have.

4. Wealth

"Wealth cannot give happiness. It is a source of misery. It is transitory. It is never steady. It moves from one to another. It begets evil. It tempta people like a deceptive mirage. It hardens the heart of man. It is obtained generally through evil means. It causes pride in man and makes him forget GOD,"

5. Wisdom Nectar

1. An expensive wife makes a pensive husband.
2. Sacrifice money rather than principle.
3. He who can obey can command others.
4. Make others happy; you will be really happy
5. Hate lust, but not women.
6. The world is like a mirror. If you smile, it smiles, if you frown it frowns back.
7. Do not argue much about the existence of God; but lead the Divine Life.

6. Can you Show me your God? An Athiest

Pattu is an athiest. Kittu is a theist. An athiest is one who does not believe in the existence of God. Pattu asked Kittu: "O my dear Kittu! You always speak of God. You do Kirtan and Japa. You offer Him flowers. Where is He?"

Kittu replied. "O Pattu | He is everywhere. He is in your heart. He is in my heart. He is in all creatures."

Pattu was not satisfied. He again asked Kittu "Please show me your God."

Kittu was a clever boy. He beat Pattu with a stick and asked him. "Pattul why do you cry? Show me your pain."

Pattu retorted. "How can I show my pain to any body else? I feel it."

"So is God," said Kittu, "You will have to feel God through Japa and meditation. I cannot show Him". Pattu was satisfied, and from that moment he became theist.

7. Selfless Service

Selfless service purifies the heart quickly. It paves the way for quick progress in spiritual life. Visit hospitals and repeat the name of the Lord for a couple of minutes at each bed-side for the speedy recovery of the sick man. Go through a few books in Homeopathy or medicine. Carry a few patent medicines in your handbag. Walk a few miles to the neighbouring village with your bag of medicines and treat the sick. Collect your torn clothes stitch them nicely and distribute to the needy. Keep a few coins in your pocket and give alms to the decrepit, the lame, the blind and the hungry.

The practice of Karma Yoga is very necessary for the attainment of GOD-REALISATION.

Chapter 4

1. Divine Life for Children

Obey your parents. Speak the truth always. Be punctual. Never tell a lie. Always be neat and tidy. Be good and do good. Learn your lessons well. Res pect your elders and your teachers. Serve your country and society. Do not put off anything for tomorrow.

Be ever active. Selfless service, sacrifice, love, Be must be your motto. Lead an exemplary life. Be a polite and courteous. Never injure the feelings of th others. Never speak harsh words. Speak sweetly. Y Give up talkativeness. Do not abuse anybody. Do some good service everyday.

2. Nectar Drops

1. A girl without simplicity and purity, is not worthy of appreciation.
2. Friendship stops when borrowing begins.
3. Adversity is the good soil for virtue.
4. Renunciation of egoism is the direct way to the Eternal.
5. There is but one religion, the religion of Truth.

3. A Word to Doctors

A call in the mid-night or at the meals time for a doctor is a call from God to do his work. If he serves poor patients with Atma-bhav without taking any fees, this is in no way inferior to Japa before the Ishta-devata with doors shut, legs crossed and eyes closed.

4. "Even This Will Pass Away"

Do not murmur when you get difficulties, troubles, diseases and sorrows. Try not to weep even if you lose your near and dear relations. Birth and death are two illusory scenes in the drama of this Mayayic world. They are all the jugglery of Maya. In reality nobody comes and nobody goes. Atman alone exists

Be hopeful always. Face all difficulties, tribulations and anxieties in life with a smile. Always repeat the formula "EVEN THIS WILL PASS AWAY", You will then be always beyond grief and sorrow.

5. Learn From Nature

The Sun, the flowers, the Ganges, the sandal tree, the fruit bearing trees, the cows, all teach practical Vedanta to the world. They live for serving humanity in a disinterested spirit. The sun radiates its light alike over a cottage of a peasant and a palace of a Maharajah. The flowers waft their fragrance to all without expecting anything. The cool, refreshing waters of the Ganges are drunk by all. The sandal tree wafts its aroma even to the man who cuts it with an axe. The fruit bearing trees behave in the same manner. They please the gardener who nourished them as well as the man who cuts them. The cows live to nourish babies, the children, the invalids and the convalescents.

6. Famous For

Every country has its own characteristics. England is famous for ironware, Japan for cheap goods, Italy for sculptural work, Russia for granary, Switzerland for watches and condensed milk, America for dollars, but India is famous for Yogins, Sadhus and Swamis, Sacred rivers and Himalayas.

In India alone people have got renunciation and Self-Realisation as the goal of life.

7. Inspiring Letter

Beloved Sri Narayana,

A doctor thinks that the Advocate is very happy. The Advocate thinks that the businessman is more happy. The businessman thinks that the judge is more happy. The judge thinks that the professor is more happy.

This is an illusion. This is a trick of the mind. Verily no one is really happy. Real happiness can be had in one's own ATMA alone. Therefore attain SelfRealisation and be ever happy.

Chapter 5

1. Man Is the Master of His Destiny

Don't say:" Karma, Karma. My Karma has brought me like this,. Exert. Exert. Do Purushartha. Do Tapas. Concentrate. Purify. Meditate. Don't yield to inertia. Don't become a fatalist. Don't bleat like a lamb. Roar OM, OM, OM, like a lion of Vedanta. See how Markandeya who was destined to die at his sixteenth year became an immortal boy of sixteen years on account of his Tapas. Also note how Savitri brought back to life by her Tapas her dead husband, how Benjamin Franklin and the Late Sir T. Muthuswami Iyer of Madras High Court elevated themselves. Remember, that man is a master of his destiny.

2. One Thing At A Time

You must not do any work perfunctorily or in a careless half-hearted manner, without taking any

Interest. The whole heart, mind, intellect and soul must be in the work.

Some people have their hands at the work, the mind in the New Market of Calcutta, the intellect in the office and the soul in wife or son. This is bad. You must do any work efficiently and satisfactorily.

3. What If You May Live With Family and Children?

Vairagya does not mean abandoning social duties and responsibilities of life. It does not mean detachment from the world. It does not mean a life in the solitary caves of the Himalayas or in the crematorium. It does not mean wearing of matted hair and a Kamandalu made of cocoanut shell in the hand. It does not mean shaving of head and throwing away of clothes.

Vairagya is mental detachment from all connections with the world. A man may live in the world and discharge all the duties of his order and stage of life with perfect detachment. He may be a householder. What if he may live with family and children?

4. Wisdom Nectar

1. Do not run after the shadowy toys of name and fame.

5. Do You Know?

1. All worldly pleasures appear as nectar in the beginning but become poison in the end.
2. Be patient in difficulties, dangers, troubles. Stand adamant and overcome obstacles.
3. Meat and fish can make you a scientist, but never a sage.
4. Wearing Khaddar alone cannot make one a lover of India or a true patriot.

6. Inspiring Letter

O Sivaprasad,

Eat less, masticate more. Clothe less, bathe more. Sit less, serve more. Hate less, love more. Take less, give more.

Worry less, laugh more. Rest less, work more. Sleep less, meditate more. Indulge less, meditate more.

You will enjoy wonderful health and supreme peace of the soul.

Sivananda.

7. Do You Know?

The phosphorus contained in the cells of a man can make 3,000 match-sticks. The iron contained in his tissues and blood can make a four-inch nail. There is enough water in his system to fill a tengallon barrel. There is fat enough in his body to make ten bars of soap. There is sufficient lime to whitewash a small room. There is enough magnesium for two doses of salts. There is sufficient carbon for making 10,000 lead pencils. There is enough sulphur to make a packet of sulphur tablets.

Life is a great mystery. What is the source of it? How did it begin? This baffles the intellect biologist and he becomes humble. O Manl Give up vanity. Kill the idea of separateness. Go back to the ultimate source, Brahman and live for ever happily.

8. O Man! Get Ready Now

6. O Man! Get yourself ready now. It is a shameful thing that you have lived in vain till now and spent the life in eating, drinking, sleeping, idle gostsiping and worthless pursuits. The hour draws nearer. You have not done any meritorious act. It is not too late even now. Start Nama Smaran or recitation Tt of Lord's Name from this very second. Be sincere t and earnest. Serve all. You can make yourself te worthy of His grace. You can cross the formidable ocean of births and attain eternal bliss and IMMORTALITY.

9. A Practical Vedantin

Many people say, "Mahatma Gandhiji is a simple Karma Yogi only. He is not a Vedantin". There is no practical Vedantin greater than Gandhiji. He lives for the well-being of the world only. Self-sacrifice, service, non-violence, truthfulness, purity, unity are his creeds, but he Vedantin. Never puts on the label of a Vedantin.

Chapter 6

1. Advice to Students

Respect your parents and your elders. Make your prostrations daily to your parents and elders. Obey your parents and your teachers. Obedience is better than sacrifice. Srutis declare 'Mathru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava. Let your mother be your God. Let your father be your God. Let your teacher be your God. Let your guest be your God.

Father and mother are visible representatives of divinity. Therefore adore them. The parents have given you this physical body, which is an instrument to attain God-realisation and success in life. Mother has given her life in bringing you up. You cannot repay her in hundreds of births. Mark how Rama was devoted to his father Dasaratha. He obeyed his commands and lived in the forest. Be like Bharata and love your brothers. Elder brother is like your father. Don't fight with your brothers. Don't fight with your father. Don't drag him to the courts for division of property. You are a vile wretch. If you sue him in the court, you are a great sinner. You are a wicked person. If your father is sick shampoo his feet. Wash his clothes daily. This will purify your heart.

Be simple in your dress. Eat simple food. Be humble, noble. Be patient, kind, be good and do good. Do not imitate others in dress, fashion, suit and hat. Do not smoke, do not drink. Do not go to cinema. Do not read novels, etc. This will excito your passion. Get up at 4 a.m. Develop this habit Do some prayers and then study your books. If you read in the morning, whatever you study will be

Deeply impressed. You will have more concentration. Study daily Gita, Ramayana or Bhagawata. Do regular Sandhya. Study Sanskrit. Do Kirtan at home. Do Japa also. You will attain success. Take care of your health. Run in the open air, have long walk or Dhand, Bhaitak or practise Yoga-asanas or play tennis or any out-door game like hockey and football. Do not cheat others. When you play games be just and honest and be straightforward. Be very punctual in all functions, in attending classes and in everything. Develop adaptability. Be industrious. Conquer laziness and inertia. Learn first-aid. This will help you in serving humanity and in purifying your heart. Be ready to serve the sick and the poor. Develop the spirit of selfless service. Despise not the poor. Serve them; love them. You will develop mercy and attain Lord's grace. Be polite, and courteous. Do not be rude. Be gentle and modest. Be courageous, and cheerful. Speak the truth at all costs.

Preserve Veerya (Semen) and observe Brahmacharya. You will develop will-power and retentive memory. Veerya is great power. You will prosper gloriously, materially and spiritually. Every drop is equal to forty drops of blood. Many students have been ruined by impure evil habits. They have lost their memory, sight and vitality.

Give up vile habits. Beware! Wake up! Become pure, pious, and attain good health. Give up bad company. Give up bad habits. Grow in purity, practise non-injury. Have some mottoes. Live in the spirit of these mottoes. You will develop character. Do not play cards. Do not gamble. You will lose everything. This will also spoil your name, and character. Without right conduct and good character your life is useless. You are a dead man. Have faith in God and in Holy Scriptures. Attend religious lectures. Go to the temple. Do some worship or Pooja. Develop piety. Do not criticise the Sadhus and Sannyasins. Give up backbiting. Do not abuse others. Do not attack other cults and faiths. Be always tolerant; respect all faiths.

It is a very great privilege to be born in this sacred land. Be true to your own culture. When you meet your friend or your teacher or any one else say "Om Namo Narayanaya" or "Jaya Ramji or Jaya Sri Krishna or Om Namah Shivaya or Hari Om. Hari Om". Do not marry tlll you are fixed in life, till you are able to eke out your livelihood. Be careful in selecting your profession. Do not become a lawyer or an advocate. You will kill your soul by speaking untruths. You cannot evolve in the spiritual path. Do not become a Police Officer. You cannot attain spiritual progress. Become a Professor or a Doctor. These are noble professions. You will have ample leisure to study religious books and practise Yoga. As soon as you marry do not become a slave of your wife. Do not ill-treat your noble mother. Try to have a joint family. This will help you to save more money. Train your wife to obey your mother and live amicably with sisters-in-law. Develop mother Bhav in all women. Consider them as your own mother. See Durga Devi in all girls and women. This will help you to develop purity. Control evil thoughts and subdue passion to realise God, in the form of Shakti or the energy-aspect of the Supreme Lord.

2. Education

Taking a degree in the University is not real culture or true education Anyone can cram some books and get a degree. What is wanted is moral culture, knowledge of the Self, regeneration of lower nature, good behaviour, refined manners, discipline of the Indriyas, control of the mind and the cultivation of sublime, divine virtues. This rare discipline cannot be had in the present day Universities. A drastic change in the curriculum of the Universities is needed. Books that are best calculated to give moral culture should be introduced. Students should have proper ethical training. Then only an university can turn out students of proper education and culture.

3. Message to Tutors

Only such tutors who feel it their responsibility to make an ideal man of the boy entrusted to them, are to take up the training. Here comes the duty of the tutor. The tutor is not merely to cram certain portions from the prescribed text-books and lecture them to the boys. He is to teach and not to lecture. He must live what he teaches and transform by shining examples. He must carefully watch the individual progress and satisfy himself as to the mental and ethical growth of every boy. More than teaching subjects such as science, history, arithmetic, the tutor must give enough of moral instructions to the boys. Their character must be built in such a way that it can never be shaken by any amount of adverse influence of society in which the boy may have to move after his pupilship.

4. Message to Parents

Parents are the well-wishers of the children. They should not allow their children to cultivate bad habits. They must not sing cinema-songs and other meaningless blabberings to lull their babes. Only Kirtans glorifying the various forms of the Lord should be used. Sing "Hari Hari Bol, Bol Hari Bol, Mukunda Madhava Govinda Bol". This tune is very melodious. "As is the father, so is the son." What habits you have acquired in the circle of your movement, creep into them also. If you play at cards, your son too will do so stealthily if not openly before you. If you smoke, your son is sure to smoke. First correct yourself. The moment you realize that a son will be born to you, eradicate all the evil habits. Grains will grow perfectly only if the weeds are removed. The birth of a child is an A.R.P. siren. It is a danger signal for you to be cautious.

5. Message to Ladies

Modesty is the ornament of women. To go beyond the boundary of modesty, to behave like a man, destroys the elegance, grandeur, grace and beauty of the fair sex. Nothing can atone for the want of

modesty in a woman, without which beauty is ungraceful. Modesty is a fundamental virtue which a woman ought to possess. Modesty is a wonderful mixture of humility, politeness, decency, elegance, gentleness and sweetness. Modesty is the most precious ornament of a woman. A modest woman is restrained by a sense of propriety. She has good behaviour and manners. Modesty is the mark of true nobility. A woman without modesty is a flower without fragrance. A woman without modesty is a mere void although she possesses many other virtues. Modesty raises a woman to the status of divinity. A modest woman commands respect.

Oh! Devis, do not waste your lives in fashion and passion. Open your eyes. Walk in the path of righteousness. Preserve your Pativrata Dharma. See divinity in your husband.

6. Nectar Drops

1. Mixing with worldly minded persons is highly disastrous for a Sadhak.
2. People with dirty mind judge others according to their own standard of judgement.
3. To serve humanity while living in the world is superior to a life of seclusion in a cave.
4. Be always cheerful and smile away your worries, anxieties and troubles.
5. He who possesses physical, mental, moral and spiritual strength is an ideal man.

Chapter 7

1. Don't Postpone!

Human birth is the greatest and the most precious blessing in all the three worlds. Don't waste this life in heedlessness and sensuality but utilise every second profitably. If this rare opportunity is lost, you may not get another. Time is fleeting and the mind and senses tempt and cheat you at every step. It is foolish to think "I will take bath when all the waves of the sea subside." Do not postpone !.

2. Destroy Vices

If you say "I am taking tea or onions or meat only occasionally" that 'occasionally' will soon become 'daily' or four times daily. Therefore understand the ways and tricks of the mind and be on the alert. Renounce a thing totally. Do not think of it even. Then only you will have perfect control over that object.

3. Who Is A Blind Man?

1. In worldly parlance, he who has lost his eye sight is a blind man.
2. From the view point of the UPANISHADS, he, who has no knowledge of the SELF is a really blind man.
3. Sages say that he, who is swayed by lust and thus loses his understanding or power of discrimination, is really a blind man.
4. Seers emphatically declare that, he who runs after money and woman and who has lost sight of the goal of life, is really a blind man.
5. Rishis of yore have said that he who runs after the pebbles of perishable objects and has ignored the most precious Atmic pearl is really a blind man.

May the world be free from such blind men! May Mother Earth bear in her bosom men who are endowed with divine eye or the inner eye of intuition, like Sankara, Yajnavalkya and Dattatreya!!

4. Nectar Drops

1. Courage is thy birthright but not fear; peace is thy divine heritage but not restlessness.
2. Sufferings are only experiences and lessons for self-correction.
3. If you always look into the faults of others you will actually imbibe those faults by constantly thinking of them.
4. Spiritual culture is a "SINE QUA NON" and a great desideratum for National Regeneration.
5. Modern civilization has enslaved people to such an extent that they are incapable of any original expression, thought or deed.

5. You Cannot Please the Word

If you marry, people will say that you are a passionate man. If you remain unmarried, people will say that you are a eunuch or impotent man. If you perform Japa, Sandhya, people will remark that you are a great

religious hypocrite. If you do not perform Sandhya they will criticise that you are an atheist. In short you cannot please the world.

Fear of public opinion is a great weakness. He who is leading a spiritual life, who has outgrown society's fragile man-made rules must be above public opinion and criticisms. He will have to hear his pure, inner, shrill voice within, the voice of the soul and follow this voice at any cost, despite public criticisms of all sorts. Many spiritual persons have given up their lives to keep up their convictions, in the path of Truth. You can grow spiritually, if you are above public opinion.

6. Hoard Not Give! Give!! Give!!!

Bees collect honey with great trouble, but a hunter comes and takes the honey easily. Hoard wealth and other things with but they have to leave them all at Even so people great difficulty, once and depart when the "lord of death" takes hold of them.

Doing abundant, spontaneous and unrestrained charity to relieve the pains of the suffering humanity is an effective means to destroy evil nature. Whenever you come across poor people, wherever, there is suffering, give money like water. Money will come to you. This is the immutable inexorable, unrelenting law of nature. Therefore GIVE, GIVE, GIVE!

7. Letter to A Girl Aspirant

Rev. Immortal Self,

Be modest. Modesty is an important attribute of the fair sex. Maintain the feminine grace. Do not develop manliness. Do not unsex yourself by imitating the women of the West. Become an ideal woman.

If you move freely with boys you are in the danger zone, however pure you may be. You do not know when and how Maya will operate. Beware. Wake up. Open your eyes. Do not be childish. Keep up the prestige of the family. Do not read novels. Do not go to picture-houses.

Pray. Do Japa, Kirtan, meditation. Study Gita. Study the lives of Anasuya, Sita, Mukta Bai, Mira. Go through the book "STHREE DHARMA" or Ideal Womanhood.

May you shine like Mira! May Lord Siva guide you in your spiritual path!!

8. Tell Me Friends.

Sivananda.

Who has filled the sky with the clouds? Who holds the stars in the firmament? Who holds the canopy in the form of the sky? Who has filled the ocean? Who moves the mind, Prana and the Indriyas? Who has given the sweet fragrance to the flowers? Who pumps the blood from the heart into the arteries? Who converts the food into blood and blood into Veerya and milk? That Supreme Intelligence which is at the back of all these phenomena is Brahman or the Immortal Self. Realise this through profound and constant meditation and be free.

Chapter 8

Guide To Sadhakas

1. Reduce your wants to the utmost minimum.
2. Adapt yourself to circumstances.
3. Never be attached to anything or anybody.
4. Share what you have with others.
5. Be ever ready to serve. Lose no opportunity. Serve with Atma-bhav.
6. Entertain Akarta and Sakshi-Bhav.
7. Speak measured and sweet words.
8. Have a burning thirst for God-realisation.
9. Renounce all your belongings and surrender yourself unto God.
10. Spiritual path is a sharp-edged razor path. A Guru is absolutely necessary.
11. Have great patience and perseverance.
12. Never leave the Abhyasa even for a day.
13. The Guru will only guide you. You should yourself tread the path.
14. Life is short. Time of death is uncertain. Apply yourself seriously to Yogic Sadhana.
15. Maintain daily spiritual diary and record correctly your progress and failures. Stick to resolves.
16. Do not complain that there is no time for Sadhana. Reduce sleep and tall talks. Get up at Brahmamuhurta.
17. Let the thought of God (Reality) keep away the thought of the world.
18. Forget the feeling that you are so and so-a male or a female-by vigorous Brahma-chintan.
19. Never postpone a thing for tomorrow if it is possible for you to do it today.
20. Do not boast or make a show of your abilities.. Be simple and humble.
21. Be cheerful always. Give up worries.
22. Be indifferent to things that do not concern you.
23. Fly away from bad company and discussion.
24. Be alone for a few hours daily.
25. Give up greediness, jealousy and hoarding.

26. Control your emotions by discrimination and Vairagya.
27. Maintain equilibrium of mind always.
28. Think twice before you speak and thrice before you act.
29. Give up back-biting, criticising and fault-finding. Beware of reaction.
30. Find out your own fault and weakness.See only good in others. Praise the virtues of others.
31. Forgive and forget the harm done by others. Do good to those who hate you.
32. Shun lust, anger, egoism, Moha and Lobha like a venomous cobra.
33. Be prepared to suffer any amount of pain.
34. Have a set of maxims always with you to induce Vairagya.
35. Treat sensual enjoyment as poison, vomited food, dung or urine, They cannot give you satisfaction.
36. Preserve your Veerya carefully. Sleep always separately.
37. Revere ladies as Mother Divine. Root out the sex-idea. Prostrate before all.
38. See God in every face. In everything.
39. Take to Sankirtan, Satsang, Prayer when the mind is overpowered by lower instincts.
40. Face obstacles coolly and boldly.
41. Care not criticism when you are in the right path. Yield not to flattery.
42. Respect even rogues and scoundrels. Serve them.
43. Admit your faults plainly.
44. Take care of your health. Do not neglect daily Asanas and other Yogic exercises.
45. Be active and nimble always.
46. Develop your heart by giving. Be extraordinarily charitable. Give more than one's expectations.
47. Desires multiply misery. Develop contentment.
48. Control the senses one by one.
49. Develop Brahmakara Vritti by repeated thinking.
50. Have a check over all your thoughts. Keep them pure and sublime,
51. Do not lose temper when anybody insults, taunts or rebukes you. It is a mere play of words and a variety of sounds.
52. Rest your mind in God and live in Truth.
53. Be up and doing in the path of perfection.
54. Have a definite aim in your life and proceed cautiously.

55. Benefits of Mowna are incalculable. Never give up this practice.

56. Four important means for passion to enter the mind are sound, touch, sight and thoughts. Be vigilant !

57. Have intimate connection with none but God. Mix little with others.

58. Be moderate in everything. Extremes are always dangerous.

59. Everyday have self-analysis and introspection. Know the extent of your growth.

60. Give up curiosities in spiritual path. Conserve your energy and concentrate. Think little of food, body and relatives. Think more of Atma. You must realise in this very birth itself!

Chapter 9

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

These twenty instructions contain the very essence of all Yoga Sadhana, Karma, Bhakti, Jnana and Yoga. All these will accrue to one who follows them wholeheartedly. They are the KEY to quick development and culture of the physical, mental, moral and spiritual self of man.

1. Hari Om! Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for Sadhana. Do all your morning spiritual Sadhana during this period from 4 a.m. to 6-30 or 7 a.m. Such Sadhana gives quick and maximum progress.

2. ASANA-Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing East or North. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for Brahmacharya and health. Take light physical exercise as walking etc., regularly. Do twenty rounds of easy comfortable Pranayama.

3. JAPA-Repeat any Mantra as pure OM or OM Namo Narayanaya, OM Namah Sivaya, OM Namo Bhagavate Vasudevaya, OM Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari OM or Gayatri, according to your taste or inclination from 108 to 21600 times daily (200 Malas into 108 is 21600). Devo tees of Christ may repeat the name Jesus or Hail Mary, Mother of Jesus. Parsis, Sikhs and Mohammedans should select a name or Mantra from the Zend-Avesta, Granth Sahib or Koran respectively.

4. DIETETIC DISCIPLINE-Take Sattvic food. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight once or twice in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin.

   Give up salt and sugar for a week or a fortnight. You must be able to live on rice, dal and bread without any pickle. Do not ask for extra salt for dal and sugar for tea, coffee or milk. People taking nonvegetarian diet should try their best to gradually give up flesh-eating as completely as possible. They will be immensely benefited.

5. Have a separate meditation-room under lock and key. If this is not possible then a corner of the room should be set apart with a small cloth-screen or curtain drawn across.

6. CHARITY-Do charity regularly every month or even daily according to your means or one anna per rupee. Never fail in this item. If necessary forego some personal wants but keep up this charity regularly.

7. SWADHYAYA-Study systematically Gita, Ramayana, Bhagavatam, Vishnusahasranam, Lalita Sahasranam, Adityahridaya, Upanishads, Yoga Vashishta, Bible, Imitation of Christ, Koran, ZendAvesta, the Gathas, Tripitaka and other religious books from half an hour to one hour daily and have Suddha Vichara (pure thoughts).

8. BRAHMACHARYA-Preserve the vital force “Veerya” (Semen) very, very carefully. Veerya is God (in motion or manifestation, Vibhuti). Veerya is all power. Veerya is all money. Veerya is

the essence of life, thought and intelligence. This instruction is not for bachelors only. Householders also must follow this, as far as possible. They must be extremely moderate in their marital connections.

9. Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. Give up bad company, smoking, meat and alcoholic liquors entirely. Have constant Satsanga. Do not develop any evil habit. Deliberately exert to develop positive virtuous qualities.

11. Fast on Ekadasi or live on milk and fruits only. Christians must fast on alternate Sundays, Muslims on alternate Fridays and Parsis on a suitable day, every fortnight.

12. Have a Japamala (rosary) in your neck or pocket or underneath your pillow at night.

13. Observe Mowna (vow of silence) for a couple of hours daily. Do not make gestures and inarticulato noises during the silence period.

14. DISCIPLINE OF SPEECH-Speak the truth at any cost. Speak little. Speak sweet (Madhurabhashana). Always utter encouraging words. Never condemn or discourage. Do not raise your voice and shout at little children or subordinates.

15. Reduce your wants. If you have four shirts reduce the number to three or two. Lead a happy contented life. Avoid unnecessary worry, Be mentally detached. Have simple living and high thinking Think of those people who do not possess even one tenth of what you have. Share what you have with others.

16. Never hurt anybody (ahimsa paramo dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. Do not depend upon servants. Self-reliance is the highest of all virtues.

18. Think of the mistakes you have committed during the course of the day just before retiring to bed (self-analysis). Keep daily spiritual diary and self-correction register as Benjamin Franklin did. Maintain daily routine and resolve form. (Diary and resolve forms can be had from the Divine Life Society.)

19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. Think of God as soon as you wake up and just before you go to sleep.

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

Om Shanti Shanti Shanti !!!

Chapter 10

YOGA OF SYNTHESIS

The subject of my lecture today, is "Yoga of Synthesis". Logical chopping, clever hair-splitting arguments, intellectual gymnastics and word-jugglery will not help you in attaining Self-Realisation. You must harmoniously develop your head, heart and hand through the practice of the Yoga of Synthesis. Then only you will attain perfection and integral development.

It is easy to repeat "Aham Brahma Asmi", or "Sivoham"; but it is very difficult to feel it and recognise the oneness of all beings. No Samadhi is possible till the impurites of the mind are removed by untiring selfless service, Japa, Kirtan and Upasana. The tossing of the mind can be removed by Japa and Upasana. How can you expect to have Brahma-bhavana when the mind is oscillating and jumping?

It is only people like Dattatreya and Yajnavalkya who are really fit for Vedantic Sadhana and repeating "Sivoham". It is only those who have gone above body-consciousness can really say with emphasis and force "The world is illusory. There is no world. This world is like mirage or dream". You are all Rottis and Dhal only. You live in Annamaya Kosha all the twenty-four hours. If there is no sugar or less sugar in tea, no salt or less salt in Dhal you are upset. You cannot take your food. It is simply absurd and meaningless if you repeat "Sivoham" or "Aham Brahma Asmi" or "Soham."

You think you are in the state of Turiya, highest Jnana-Bhumika or the stage of wisdom. You imagine you have gone above body-consciousness, but you will hopelessly fail when you are put to the practical test, when burning charcoal is applied to your body. Lord Buddha was tested. Mara appeared before him and enticed him. Appar and other saints were all tested. They came out victorious in the test.

The superstructure of Vedanta can only be built when the foundation has been laid strongly by the practice of Yama-Niyama, when the heart has been purified thoroughly through untiring selfless service and Upasana or worship of Saguna Brahman. The subtle evil Vrittis that are lurking in the mind can only be destroyed into only through the Grace of the Lord. You cannot eradicate them through individual efforts or Sadhana, even in crores of lives. The Lord chooses that man whom He wishes to take to His feet and makes him perfect and free. This is the emphatic declaration of the Kathopanishad also.

One may deliver a lecture on Adwaita philosophy for several hours. One may interpret a verse in hundred and one ways. One may give a discourse on one verse of the Gita for a week and yet these people may not possess an iota of devotion or practical realisation of Vedantic oneness. It is all dry intellectual exercise. Nothing more than that. Vedanta is a living experience. A Vedanti need not advertise that he is an Adwaitin. The sweet divine aroma of Vedantic oneness will be ever emanating from him. Everybody will feel this.

A Vedanti feels himself ashamed to bow or prostrate before an idol in the temple. He feels that his Adwaita will evaporate if he prostrates. Study the lives of the reputed Tamil Saints. Appar, Sundarar, Sambandhar, etc. They had the highest Adwaitic realisation. They saw Lord Siva everywhere and yet they visited all temples of Siva, prostrated before the idol and sang hymns, which are on record now. The sixty Nayanar Saints practised Charigai and Kriyai only and attained God realisation. They swept the floor of the temple, collected flowers, made garlands for the Lord and put on lights in the temple. They were illiterate, but attained the highest realisation. They were practical Yogins and their hearts were saturated

with pure devotion. They were an embodiment of Karma Yoga. All practised the Yoga of Synthesis. Idol in the temple was all Chaitanya or consciousness for them. It was not a mere block of stone.

How difficult it is to remove this tea habit, a habit which you have contracted within these few years only. If you do not take it for a day you complain you get headache, constipation, etc. You are not able to work. How weak you have become! Then how much more difficult will it be to eradicate the evil Vrittis which are deep rooted in the mind and which have gained great strength through repetitien from time immemorial.

It is easy to become a lecturer on Vedanta. If you sit in a library for some years and enrich your vocabulary and phraseology and commit to memory some passages you can deliver good lectures, in twoor three years, but it is not so easy to eradicate an evil quality. A real aspirant only who is doing Sadhana will realise this difficulty.

Just close your eyes now and find out how many really virtuous selfless actions you have done during your life-time, which can be really consecrated as offerings unto the Lord, and which can really please the Lord. There may not be any selfless, praiseworthy action at all. The practice of Karma-Yoga does not require much wealth. It demands a willing heart to serve the humanity. If you find a poor man suffering on the road-side, take him on your back and admit him in the hospital; serve and nurse the poor sick persons who live in your neighbourhood. Go to the hospital and serve the sick persons with a loving heart. Pray for their speedy recovery. Study Gita in their presence. Acts of this description will purify your heart and make you feel and recognise the oneness of all beings. Then you will smile with the rose, converse with the trees, running brooks and mountains. Even if you do one noble act without any tinge of selfishness as an offering unto the Lord, it will purify your heart, turn your mind at once towards the Lord and qualify yourself for the reception of the Divine Light and Divine Grace.

Mere sitting on Padmasana in a closed room with closed eyes without removing the dirt or weeds in your heart will not in any way help you to attain Samadhi or Self-realisation. You may be building castles in the air, Manorajya. You may be in the state of Tandra, or half-sleepy condition. You may be passing into TushnimbhootaAvastha or neutral state of mind. Ignorant aspirants mistake all these states for Samadhi or realisation. This is a serious blunder. Even if one can meditate seriously and deeply with one-pointedness for half an hour he will be a dynamic Yogi. He will radiate peace, joy power and strength to thousands who come in contact with him.

A real Vedanti who is feeling oneness with all cannot keep even a cup of milk for himself. He will share everything with others. First he will see if any sick man is really in need of milk. He will run to him with panting breath and give him atonce and feel joy in such service. Nowadays retired people live on the banks of the Ganges, study a few books on Vedanta and think that they have attained the state of jivanmukti. They spend everything for themselves and send the major portion of their pension to their sons. They have not developed their heart. They cannot feel for others. They have not made even an inch of progress in the spiritual path, bacause they have no Chittavisalata or Udaravritti (expansion of heart). They remain in the same state as they were some fifteen years ago. This is indeed a sad state; Let them live on Bhiksha for one year and serve the poor with their whole pension. They will have self-realisation within this year. They should leave the house for two months without money in winter and roam about in unknown places living on alms. They will become humble, compassionate and more generous. They will develop ‘will-power and endurance. They will understand and realise the mysterious ways of the Lord during their wanderings. They will have more faith in the Lord. They will experience the pangs of hunger and the stinging of cold. They will understand well now how the poor people really suffer. They will distribute blankets to the poor and feed the hungry because they will realise now fully their suffering.

You are wasting your time. You are not practising introspection. You get up in the morning, take tea, put on your suit and hat and go to the office for work. You go to the club, gossip in the evening, play cards, visit cinemas and snore till 8 a. M. Your whole life is wasted like this. You are not doing any Japa or meditation. You do not know which Vritti is troubling you, which Guna is functioning at a particuar time. You do not know anything about mindcontrol. You do not know what is Brahma-Vichara, what is Atma-Chintan, what is Brahma-Nishtha. You have not taken recourse to Sat-Sanga with Mahatmas, Yogins and Bhagavatas. You have no programme of life. Even after retirement you try to enter State Service as you do not know how to spend the time in spiritual pursuits, as you have no inner life of reflection and enquiry and as you have not led a life of spiritual discipline in your younger days. You have lived in vain to fill up your pockets and bellies.

Sankirtan is a great help even for Vedantins. When the mind is tired Sankirtan will fill it with new vigour and energy. Sankirtan will relax the mind, elevate it and prepare it for another sitting in meditation. When the mind revolts to meditate, Sankirtan will coax it and tame it and bring it back to the Lakshya or the point. Those who are practising meditation only can understand this, can know this truth.

Can you meditate for 24 hours? Certainly not. Then how are you going to spend the twenty-four hours? In the name of meditation do not allow yourself to become absolutely Tamasic. When the mind begins to wander, when you find it difficult to focus it, come out of the room at once and do some useful service. Keep up the current of meditation while serving also, or do some mental Japa vigorously. Meditation should make you cheerful, introspective, reflective, strong, peaceful, energetic and dynamic. If you are lacking in these virtues surely there is some error in your meditation. Perhaps you are not fit for continuous Dhyana Yoga. You should combine work with meditation; then only you will evolve quickly.

A bird cannot fly without two wings. Though the bird may have two wings yet it cannot fly without the tail. Tail balances and directs the bird to fly in the right direction and saves it from falling. This tail is Bhakti which balances Karma and Jnana. The two wings represent Karma and Jnanan. Karma, Bhakti and Jnana are necessary to make you perfect; and to develop the head, hand and heart; and help you in reaching the goal.

Have you seen the picture of Lord Siva's family? Mother Parvati is in the centre. She has Ganesha and Subramania on her sides, Ganesha is the Lord of wisdom. Subramania is the Lord of action. He is the General of the Army of Devas. Mother Parvati is Bhakti, You should learn a spiritual lesson from this picture. This picture teaches that you can attain perfection only by the practice of Yoga of Synthesis.

Lord Krishna is an adept in the Yoga of Synthesis. He is a charioteer. He is a statesman. He is a Master-musician. He is an expert Rasa-lila dancer. He is a dexterous archer. He says "There is nothing in the three worlds that should be done by me, nor anything unattained that might be attained; yet I mingle in action." Sri Sankara, Lord Jesus, Lord Buddha were all masters of Yoga of Synthesis. Sri Aurobindo, Mahatma Gandhi, Sadhu Vasvani, etc., are all practising the Supreme Yoga, the Yoga of Synthesis.

May you all tread the path of Truth! May you all attain perfection and integral development through the practice of Yoga of Synthesis! May you all develop head, heart and become perfect Yogins "Yogi Parama" or "Yuktatamah" (Gita Chap VI. 32.47).

VOICE OF THE DEVOTEES

VOICE OF THE DEVOTEES

Most gracious Lord of Mercy and Love, the joy that I experienced when I saw and read the most inspiring Message addressed to this humble self on the outer cover page of the 75th Birthday Souvenir of the Divine Life Magazine, was unbounded and beyond expression. May the remembrance of this glorious Message and the practice thereof, not only in this life but in the lives to come also, help me to evolve higher and higher towards God-realisation, is my humble prayer. How blessed am I to have such spontaneous blessings from Thy blissful pen.

-Sri N. Ponniah, Kuala Lumpur, Malaya.

I am grateful indeed for the kind interest that you have shown in my spiritual evolution. It is because of thy blessed self's grace that there is vast real progress on the way of advancement in spirituality.

-Sri Nathalie, Sakolna.

Sri Gurudev's highly inspiring and instructive books of guidance and advice have radically changed me and my outlook on life enabling me to live a purposeful life of peace and bliss.

-Sri Jitendra Nath Khullar, Chisholm Mills, Alta, Canada.

When I am sitting here in the office today, I have got such a strong desire to write to Thee. Thank you for the two wonderful letters that I received from you. It was a real Amrbosia. As I am reading through Thy letters, it is as if my life is a book and I am reading it myself. Thank you, Gurudev, for the wonderful advice in Thy letters. I have a strong desire always to pray and sing. Thank you for Thy prayers. I feel Thy presence and remain happy. I believe in Thee and You, my Master, will be with me. Through Thy help and prayers, everything will happen to us for the best.

-Sri Maxie Welgemoed, Johannesburg, South Africa.

Your dear letter was a great joy for me and I thank you heartily for it. Before its arrival, I was allowed to see you in my vision. That is always a wonderful happening for me, my Beloved Master. It is always my greatest joy to let my heart rest close to You. That is a help for many things.

-Sri Sivananda-Lori, Munich, Germany.

I consider it a true blessing to have correspondence with Swami Sivanandaji. His kind letters, full of compassion and desire to serve, as well as his price less teachings have helped me very much in my Sa dhana. He teacnes us to destroy ignorance, greed, selfishness, hatred and egoism in our elves, and to contact God. By whichever Name we call Him, through meditacion. He shows us the only way to true happiness and peace within. His own life is filled with selfiess service and love to relieve the physical and mental sufferings of man, May the world receive His Message.

-Sri Klaus Karras, Hamilton, Ontario, Canada.

In Swami Sivananda, there is no "mystery". Indeed it is an obvious Reality, a grand truth. He was born as an ordinary human being. By dint of right education, effort, culture, heavy struggles, severe trials, hard and rigorous training, pious living, full abnegation and strict renunciation, he has obtained Self-realisation and totally given himself to Love and Service, to meditation and prayer, and attained Divine greatness and Godly sublimity. I esteem him, love him and adore him, and follow him,

-Sri Phillip Petrove, Bulgaria.

The letters, books, magazines that I receive from the Divine Life Society every now and then link me with India, and in particular, with Swami S-vanandaji. Your example is a Light before my stumbling feet. Your Love descends upon me, in the silence of meditation, and its warmth consoles and strengthens me. The truth of your teachings is expressed in the hearts of all mankind as Peace.

-Sri S.D. Ramayandas,

Ashford, "

Kent, England.

I loved your little letter with all my heart. On the 21st December, towards the morning, I saw a symbolical vision. The tall figure of Sivananda wrapped in a white shawl was walking from a distance across the calm surface of a light blue sea in the soft light of the golden sun-rays. I was standing at a considerable distance on the shore facing his approach. I slowly folded my hands and saluted him. He returned the salutation. I slowly prostrated myself down to the ground and touched the ground by my forehead (It was a realistic sensation of a hard sand against my face). When I raised, I was much surprised to see the figure. I felt a strange feeling of love. This particular vision was very wonderful in its clarity and strong illustration of peace from you. I smiled. I feel such gratitude for your guidance and feel so comfortable with you in spirit, Blessed Divine Guru.

I dropped into a small South American shop to get some incense. I was quite amazed to see your book there with your photograph on the cover. I was attracted by the strong aura of your eyes and could not separate from this book. I started to read and re-read this book and was fascinated not only by what was written but also by what was emanating from this book. I love you, and this opens the doors to a great extent.

-Sri Valentina, Florida (U.S.A.).

Your kind letter made me very happy. Sincere thanks, Beloved Master, that you have written on the 25th December, soon after the grand Christmas function at the Ashram. I admire your energy, power of spirit and the interest you have in your students. Grateful for the good words for my spiritual progress. Yesterday in the morning I had a vision of you, my Beloved Master and I heard you say: "Rest in union with Me and all will come right". I thank you very mu much for all your goodness.

-Sri Hildegard Bittner, Vienna (Austria).

Thank you for your universal love. Only an Avatar or God can express the love you manifest. I realise you are a greatly evolved soul. Through your Grace I very much would like to attain Cosmic consciousness in this life-time.

-Sri Virgenia Van Dusen, Miami, Florida (U.S.A.)

Your blessing letter. We were overjoyed to receive your blessings and pray that you will continue to send us your grace to our whole family.

-Sri G.J. Parsram, Rangoon (Burma).

Your nice letter brought me great happiness. 1 think about India as if my home were there. I never feel myself alone; His presence is always around me. When I feel grief, I pray to Him and I know that He will help me. I feel Him as a very strong Power all around me. I feel Him very close to me, but 1 can't see

Him. I know that you can direct me through the Real Path. I have an unlimited confidence in yourself and I will answer any of your questions with real pleasure. I want to send you my gratitude for your Divine Blessings, which I appreciate from the depth of my heart. My beloved Swami, I hope that our Lord bring you only Bliss, Happiness and good Health.

-Sri Olga de Monasterios, Guatemala (C. America).

I received your kind letter. The Gita and our ancient scriptures give us a force with.n us. I am greatly thankful to you for being so kind enough to send me the necessary books. I will let you know the progress I make in future. With blessings of great persons like You, I am confident, I will find peace.

-Srimati Indu Asthana, Jinja, Kanya (Br. East Africa).

It has long been in my heart to write to you. Through the Grace of God and your Noble Self, the way seems to have been cleared of obstacles. So much of your glorious teachings have been revealed and exp'ained. My heart is overflowing with grati. Tude. Such wonderful peace has come from humble attempts on the first rungs of the spirtual ladder.

-Sri Joyce Stuart, P.M. Burg (S. Africa).

Father, Thy kind letters enlighten me much. Thy books enlighten the whole world. Pray for me and make my life fruitful.

-Miss Nageswary Ponnampalam, Valvettiturai (Ceylon).

Extremely glad to lay before thy lotus feet that the reply from your exaited Holiness not only spur red me to look back what I am and also to pull on my life property hereafter.

Sri K. Pattachiramasastri, Ravulpalam.

I offer myself in cormplete self-surrender to thee.

Your letter has given me immense strength as wel

As an inner Shakti. Since I came to know you, I have

Always feit the Divinity concealed benind your phy-

Sical figure but now even your physical figure appears

As Super-spirit and I realise the truthfulness of thy

Words. Though I was not worthy to be the dust of

His Holy feet you have raised me to a level far be-

Yond the human mind to grasp.

-Sri Sivananda Gauri, Bombay.

I am in constant communion with you. As to my mind, you are the living God-realised saint on carth who can guide people in right lines. I do firmly hope that one day or other I shall have the opportunity of sitting by your side and enjoying the unalloyed bliss of your company.

-Sri K.P. Subramaniam, Durgapur Steel Project.

Now and then I have been writing to you and your rep'ies have been of guidance and enlightenment to me. I have read your articles in the magazine and I am very glad and surprised to find that you have got equal respect towards all religions. Glory to your Holiness.

-Dr. D. Appalanarasayya, D.R.C Hospital, Salur.

I was seeing that the true spirit of Yoga was in Rishikesh in your Ashram. Here the schools are well organised but they have not the love which we found near you. Yoga is only what we experienced in Rishikesh.

-Jean Pierre Bastiou, Rio de Janeiro (Brazil).

Thanks for your inspiring photo, by seeing which all is easy. You act through one and all. I am the witness of your grace and joy and loveliness. The more I concentrate upon you the more it is peace, bliss and refuge.

-Sri Swami Ramananda Saraswati, Post Mahabad, (U.P.)

I acknowledge your book, which came in right time, and which is as nectar to the thirsty and hungry. I am ever so grateful for the bounty and benevolence of your mighty heart over a negligible creature like me. Your voice is the only light-house, luminous, splendid, torch to the victims of Samsaric dark ocean. May you be pleased to guide me and lift me up through your divine rays of soul-penetration and put this erring soul on the right path.

-Sri K.N. Moorthy, Bombay.

Hitherto I had an idea that paradise is a place somewhere high up above the earth. When I stayed with you for three days when I visited last, I found actually that paradise exists on earth and that also under the name 'Ananda Kutir'. I can still hear your silvery voice in my ears, when my blood is set a-singing in my veins.

-Sri Shiv Dutt, Delhi Cantt.

These four years I was saved by your grace and by the power of your holy scriptures. Please give me your grace more. Please give me power to overcome all difficulties and strength to do good Sadhana. I am thine and humbly crave your grace.

-Sri R.T. Thakar, Oddanchatram.

After wishing for several years to have your Darshan, at last on the night of 5-8-61 about 1.50, I have the Darshan of a grand majestic, commanding figure in standing posture, and it is none other than you.

I am deeply desirous of contacting you in person, but that has not taken place till now. May you bless me to come to you and stay for ever. Except a small shop I have no other attachment. If your grace showers on me, I can come out from this mire and lead a desirable life doing any service entrusted to me, under your kind care and guidance. I am every day praying for that opportunity and nothing else. Let me be ever at your lotus-feet with constant Smaran. Kindly free me from this attachment and bless me.

-Sri K.V. Ranga Rao, Berhampur (Ganjam Dist.),

I am doing Japa of OM regularly as ordered by your Holiness, and I am feeling good deal of im. Provement, which I could not get even in my life of 84 years for the attainment of Atma Jnana. This is all due to your kindness and I presume your Upa. Desh shall effect considerably for my evolution.

-Sri W.D. Suri, New Delhi.

My most humble Namaskarams to your holy feet. Your kindness is my only hope in this darkness of ignorance.

-Sri B.T.A. Sagar, Deputy Director, C.W.P.C., New Delhi.

Since the day we received the several books and the big coloured photo of thy Holiness, hundreds of difficulties have vanished. The great miracle which has happened in my life is the one which transformed my failure into success. When I had appeared for my first year science examination my parents including myself were dead sure that I would not succeed; because I had not studied; but they were simply astonished to hear that I had been declared successful. Your medicines have given me excellent health, courage and enthusiasm. I have got full faith in thy Holiness and I know that with thy grace nothing is impossible. It is because of thy guidance that my life is now running on smooth lines. For all this I am for ever, in this birth as well as in the next. Highly indebted to you.

-Sri Mahesh Madhav Rao, Khar, Bombay.

May you be blessed to continue the excellent work you are doing in spreading light and help among the many benighted and suffering children of th tired and suffering earth. May you reap richly of the fruit of the spirit.

-Sri Elsie Allbright.

I do not know how I can thank you for all the kindness you have given to me. Thy advice to follow the teachings of the fellowship has greatly strengthened my determination to do so. 'Gurudev Sivananda' I read with a smile and deep adoration. What a rare and shining flower in the Lord's DreamGarden you are, Swamiji!

-Sri Klavs Karras, Ontario, Canada.

So far I have glanced some of your booklets and pamphlets, I am greatly profited by reading them. May God bless me to have your contact always and may your blessings awaken me from all cares and miseries.

-S. Krishnamoorthy, Punthottem Post.

Really I was getting solace while going through the 'Divine Life' and the 'Wisdom Light'. I feel a great urge to go through your valued literature.

-Vishnunath Prasad, India Exchange Place, Calcutta.

Twice blessed was I today when I found a previous letter from our Master and also the recent welcome letter. I have read both so often today that the paper is almost worn through. God bless you for all the wonderful treasures you are sending me. It makes me very proud indeed to be a member of the Divine Life Society and I pray that God will make me fully aware of the Light which I carry, so that it may spread to others and the fruit thereby get multiplied.

-Miss G.D. Venter (Gloria), Johannesburg (South Africa).

When I think of your infinite majesty, I feel somewhat confused and don't know how to write to you. Father, bless me and strengthen my will to walk in tune with the Lord, and to read and understand your great teachings. The valuable books that you are sending to me are very dear and close to me. My nephew

who was studying medicine in Amritsar has returned and he is speaking in glowing terms of you and your Ashram.

-Srimati Savitri Sarma, Kitty (British Guiana).

I am writing this letter after reading ‘The Devi Mahatmya’, the English translation of which was done by Swamiji in a lucid style. In reading this book, I feel uplifted and inspired. Before I begin to recite the Sanskrit Slokas, I would like to be shower. Ed by thy grace.

-R. Ramaswamy, Triplicane, Madras.